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RESEARCHES

INTO

CHINESE SUPERSTITIONS

By Henry Doré, S.J.

TRANSLATED FROM THE FRENCH
WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S.J.

Second Part

THE CHINESE PANTHEON

Profusely illustrated

Vol. VIII

T'USEWEI PRINTING PRESS
Shanghai
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PREFACE

This Eighth Volume of *"Chinese Superstitions"* is divided into two parts. 1° The first, dealing with various *Buddhist Worthies* and *Saintly Monks* (pp 499-617). It contains, moreover, the amusing legend of the Monkey-king (pp. 553-562), known among the Chinese as *Sun-heu-tze* 猻猴子, and intended to give a fanciful account of the life and adventures of a Buddhist monk named *Hsüen-tsang* 玄奘, or *Yuen-tsang* 元奘, who went to India in the 7th century, and after sojourning 17 years in the country, returned with 657 Buddhist books, pictures and relics (1). 2° The second part gives short biographies on the *Founders of Buddhist Schools in China,* and closes with a list of the various Buddhist Schools, that have arisen in the country, since the arrival of Bodhidharma (A. D. 527), *Ta-moh ta-shi* 達磨大師, founder of the *"Contemplative School"*, down to the present day (pp. 617-716).

Our sources are the same as in the preceding volume: the General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑, and the Biographies of Gods, *Show-shen-ki* 搜神記. To these must be added the recent work of *Chow-yih* 守一, "Illustrated Edition, giving the names of Founders of Schools", *Ch'ung-k'oh fuh-tsu cheng-tsung tao-ying* 重刻佛祖正宗道影 (p. 617). This was published at *Soochow* 蘇州 in 1880, the author being an expert in the matter, and in nowise influenced by Western ideas or traditions. Besides these Chinese works, we have gleaned much, especially in the Notes, from Western writers: Sir Monier Williams, Edkins, Hackmann, Johnston, Eitel, Geden, Wylie, Mayers, Giles and the Encyclopædia Sinica (2). To all, we tender our best thanks, and hope that their

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(1) Edkins. Chinese Buddhism. p. 119.—Giles. Chinese Biographical Dictionary. 313-314.—Chinese Superstitions. Vol. VIII. p. 572. note 2.

(2) See List of Foreign Works consulted for this Eighth Volume.

eminent science will prove helpful in appreciating Buddhism, and elucidating many an abstruse problem.

1° First Part. — Buddhist Worthies and Saintly Monks, continued.

Among those here described, many came from India, and spent a large part of their lives in China. All endeavours have been made to find their original Hindu names, place of origin, when they entered China, and the monastery where they lived and taught. It is a well-known fact that Chinese writers murder all foreign names to such an extent that these become unrecognizable, and create no small difficulty for historians and translators. The greater part of these foreign monks took years in reaching China, crossing the Karakoram Pass (18,500 feet high), then travelling along the Tarim and over the Takla-makan desert, till they reached the Western cities of China, and finally settled at *Ch'ang-ngan* 長安 (1), *Lohyang* 洛陽, or *Nanking* 南京, then known as *Kin-ling* 金陵.

To quote but the most eminent, let us mention Vajramati, *Kin-kang san-tsang* 金剛三藏 (pp. 499-502), who introduced the *Yogachara System* into China; Amogha, *Puh-k'ung* 不空 (pp. 503-504), who represents principally the *Tantra School*. It is he also who established in the country the festival of feeding hungry ghosts, *Ulamba,* held annually throughout China on the 15th of the 7th month (p. 503). Both of these early Hindu monks were thorough magicians, giving and stopping rain, spiriting persons away, and amusing the Court by their curious art (2).

Buddhabhadra was also a distinguished Hindu monk, who crossed the Karakoram Pass to come to China, and meeting Kumerajiva, worked with him for several years, translating a valuable life of Buddha, a new Amitayus Sutra, and the Vinaya of the Sangha (3).

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(1) The modern *Si-ngan fu* 西安府, capital of *Shensi* 陝西.

(2) See Chinese Superstitions. Vol. VIII. p. 501, and 504.

(3) *Sangha*. The Order or Fraternity of monks; the Buddhist Brotherhood. Monier Williams. p. 71-72.

The Shaman (1) Buddhayasha, a native of Kashmir, reached China in the fifth century. He also joined Kumerajiva, and helped in translating Sanscrit works into Chinese (p. 552).

Among the Chinese, a few also travelled to India, studied there the Sanscrit or Pali language (2), and returned with a large number of Buddhist works. The story of *Hsüen-tsang* 玄奘, who set out from *Ch'ang-ngan* 長安, A.D. 629, and returned in 645, is told at full in this Volume (pp. 567-572), and the reader is referred thereto. Others never left China, but still acquired fame through their scientific attainments. Such are *Yih-hsing* 一行 (A.D. 672-717), who corrected the calendar of the *T'ang* 唐 dynasty; *T'ung-hsüen* 通玄 (A.D. 634-730), a famous writer, who produced 40 books of essays, 80 containing prayer-formulas, and 10 of annotations (p. 540). One day, travelling to a certain place, he encountered a tiger, and placing his works on the back of the monster, made him accompany him on the way (p. 539).

Besides those Great Worthies, the Volume contains the list of 65 Saintly Monks (pp. 575-605), who preached the Law in the great monasteries, and in various parts of the country. Here again, a large number among them came from India, Kashmir, Bactria, Parthia, Sogdiana, Cambodia etc... All, whether foreign or native, are invited to the annual banquet of the gods, given by the Fairy Queen of the West, *Si-wang-mu* 西王母 (3). Of

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(1) *Shaman* (another form of *Sramana*). A Buddhist ascetic, subject to monastic discipline. It comprises all those who separate themselves from the world and the family, and are admitted to the *Sangha* Chinese Superstitions. Vol. VII. p. 334.

(2) *Pali*. The vernacular Language of *Magadha*, called *Magadhi Prakrit* Eitel. Sanscrit-Chinese Dictionary. p. 88. — Chinese Superstitions. Vol. VIII. p. 541. note 3.

(3) *Si-wang-mu* 西王母, the Royal Mother, Queen of the Immortals. A legendary being supposed to dwell upon the *Kuen-lun* 崑崙 mountains at the head of troops of genii. In her garden grew peaches, which ripen every 3.000 years, and confer immortality upon those who eat them. Giles. Chinese Biographical Dictionary. p. 272

the monks who came from abroad, and acquired fame in their adopted country, we may mention *Kasyapa-Matanga* (p. 575), one of the immediate disciples of Sakyamuni; *Dharmananda* (p. 577); *Buddhajanga* (p. 578); the Upasaka (1) *Chi-k'ien* 支謙 (p. 584), who spoke 6 languages and wrote 46 distinct works; *Kaundinya* (p. 604), a prince of *Magadha,* and maternal uncle of Sakyamuni.

Among the natives, *Fah-hsien* 法顯 (A.D. 371-460) studied under Buddhajanga, and finding Buddhist works lacking in his own country, proceeded to India A.D. 399, and returned in 414, with a full set of the Canon in the original Sanscrit. The story of his travels was given to the world under the title of "Records of Buddhistic Kingdoms" (2). In the VIth century, *Yun-kwang* 雲光 lived in the "Monastery of the Heavenly Dragon", *T'ien-lung-sze* 天龍寺, and preached the Law at *Nanking* 南京, flowers meanwhile falling from the heavens. Later on, the emperor conferred on him the knoll *Yü-hwa-t'ai* 雨花台 (3), commemorating the wonderful prodigy mentioned above (p. 591). A Buddhist nun named *Wu Tsin-tsang* 無盡藏 learned from the mouth of *Hwei-neng* 慧能 the Nirvana Sutra (p. 599).

The influence of the foreign and native monks upon one another is most interesting to observe. The Hindu brought to China his metaphysical ideas, his doctrine of Nirvana, his phantastic glorification of Buddha, his fictitious Bodhisattvas, his Sutras, which the Chinese, deprived of the critical sense, accepted as a New Gospel. Many ideas were turned to a utilitarian purpose, "Contemplation" taking the place of metaphysics, and forming the great characteristic of Chinese Buddhism.

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(1) *Upasaka.* A lay Buddhist, who, without entering upon monastic life, observed the 5 rules of conduct. Chinese Superstitions. Vol. VII. p. 334.

(2) Translated by Rémusat, Paris, 1883; Beal, London, 1869; Giles, London, 1877; Legge, 1886 (Oxford, Clarendon Press. This edition contains also the Chinese text).

(3) *Yü-hwa-t'ai* 雨花台. A knoll to the South of Nanking. At present, no trace of the monastery exists; in its stead a battery has been placed on the hill-top.

Accompanying these 65 Saintly Monks, are 6 other rather eccentric Buddhists, honoured also in temples. The "Monk of the Cold Cave", the "Foundling", and the "Nesting Arhat" are the most prominent among them.

The Legend of the Monkey-king, *Sun-heu-tze* 猻猴子.

This legendary story, probably written by a Taoist (1), is a fanciful account of the journey of *Yuen-tsang* 元奘 to India, in the VIIth century, for the purpose of visiting the holy places of Buddhism, and bringing back copies of the Sacred Books. The monkey, restive and insubordinate, but ever resourceful, fills the story with his quaint pranks, and amuses the reader throughout the whole chapter. Two other monks take part in the famous journey, while the leading traveller in mounted on a white horse, who, wonderful to state, takes him to India, and brings him back to China (pp. 563-566).

Buddhist Doctrine sketched in this Volume.

The intelligent reader will remark that throughout the volume, the principal points of Buddhist doctrine are constantly set forth and alluded to, metempsychosis especially, and the Western Paradise. The former, introduced from India, and based on Pantheism, holds that the soul must travel through Creation until it is purified enough to re-enter the *One, Universal, Impersonal Spiri.*, with which the whole world is identified (2). The various methods of re-incarnation are utterly crude and unscientific (3). Others see in the endless chain of new existences a moral solution of the inequalities of life, but these are largely due to the freaks

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(1) A Taoist legend, with a sprinkling of Buddhism at the end. The writer uses the two mythologies as the machinery of his tale. Edkins. Chinese Buddhism. p. 121.

(2) The Buddhist soul, emanating from this One Spirit, is contaminated and soiled upon touching matter, hence must be purified by an endless journey through Creation, before it is absorbed again into the original principle.

(3) These are described in Vol. I. of Chinese Superstitions. p. 136-137.

of Nature, the improvidence of parents, heredity, personal indolence and failure to seize opportunities, unexpected accidents in life, which deprive of fortune and reduce to misery, so there is no need of recurring to the false theory of re-incarnation.

As to the Western Paradise, *Si-t'ien* 西天, early Buddhism knew no heavens but that of *Maitreya.* This new one is a pure invention of latter days, intended to supplant *Nirvana,* too abstruse for the Chinese mind to grasp, and opposed to their belief in the survival of ancestors. This imaginary Paradise is principally due to the Tsing-t'u school, *Tsing-t'u-kiao* 淨土教, or Pure Land School, which spread in China the worship of *Amitabha.*

Besides the above two errors, Buddhism exhibits in the Volume its fictitious gods: *Maitreya, Amitabha, Manjusri, Samantabhadra;* even Buddha is denied to exist as a personal being (1), but is to be developed morally in the heart; the world and worldly phenomena have no reality, and exist only in the mind (2); the activity of the senses deludes, while knowledge, the great pursuit of humanity and the perfection of the mind, is held to be but vacancy (3). As to its principal *Sutras,* the *Saddharma-pundarika,* or Lotus of the Good Law; the *Prajna-paramita;* the *Hwa-yen Sutra;* the *Amitabha Sutra;* the *Sutra* of *Boundless Ages*: all are full of legendary beings, fantastic glorifications of Buddha, magical rites borrowed from Hinduism and Sivaitism, fatalism and a pessimistic view of life, which has ever caused Buddhism to decline, and lose its hold both upon nations and individuals.

Buddhist Mysticism.

Most of the modern Buddhist Schools give a large part to "Contemplation". This consists in meditating on the principal Canonical Work adopted by the sect; in mental abstraction from external phenomena and the objects of the senses, and even from

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(1) Chinese Superstitions. Vol. VIII. p. 697. note 2.
(2) Chinese Superstitions. Vol. VIII. p. 686.
(3) Chinese Superstitions. Vol. VIII. p. 697. nº 2.

one's own thoughts; in a kind of dreamy stillness, lack of mental activity, which results in a general state of laziness and inertia for the ordinary business of life (1). Buddhism has its god of religious ecstasy, *Samantabhadra*, a fabulous being invented by the *Tantra School,* and held to be the founder of the system (2). Buddha is also considered to have illumined on the doctrine and the secrets of mystic life. Thus a scullion received this favour when approaching too near the fire and burning his eyebrows (p. 641); another while cleaning vegetables for the community (p. 642); others after receiving a beating, or a stroke of the fly-flap from the teacher (p. 633, nº 17; 368, nº 32; 645, nº 52). The physical excitation and re-action caused by these acts seems to have roused their dormant nature to renewed activity.

The Marvellous in Buddhism.

There is perhaps no religion in which the marvellous is so developed as in Buddhism. Genii appear to the monks in dreams (p. 537); heavenly nymphs bring them their food (p. 540); while preaching the Law they are surrounded by a halo of clouds (p. 690), or flowers fall from the heavens (p. 591); magic is employed to cover distance and travel in less than no time (p. 551); they tame wild animals (pp. 539, 581 and 606), subdue dragons (p. 547); make or stop rain at will (p. 589); *Kwan-yin* 觀音 changes a monk into her own substance (p. 695); *Dharmananda* takes off his head, eats and drinks without it, and then adopts it anew on the trunk (p. 604), without leaving behind any trace that it was once severed from the body. All this appeals much to the vulgar, and helps to conceal the doctrinal and other drawbacks of the various sects. As Johnston well remarks (3), the critical reader can accept these prodigies only as pure legends or ingenious fictions, intended to glorify the hero in the eyes of the untutored masses.

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(1) Chinese Superstitions. Vol. VII. p. 430-431.
(2) Chinese Superstitions. Vol. VI. p. 128-130.
(3) Johnston. Buddhist China. p. 89.

2° Second Part. — Founders of Buddhist Schools in China.

The source whence this part is gleaned is the work written by *Chow-yih* 守一, and published at *Soochow* 蘇州, A. D. 1880. This author gives a short biography of each monk, his family name, where he was born, the name of his teacher, where he lived, died and was buried. On the whole it is rather monotonous and dry, and deals in nowise with doctrine, and what discriminates one School from the other (1).

A compendious table of all Founders and the Schools they established, is placed at the commencement of this part (pp. 618-620). The various Schools are then described. The Buffalo-head School, *Niu-t'eu-chi* 午頭支 (p. 623-625); the School of the Southern Sacred Mountain (2), *Nan-yoh cheng-tsung* 南嶽正宗 (p. 626-650), comprising two branches: 1° The *Wei-yang-tsung* 潙仰宗, and 2° The *Ling-tsi-tsung* 臨濟宗 (p. 651); the Ts'ing-yuen School, *Ts'ing-yuen-tsung* 青原宗, in *Fukien* 福建 (p. 625-638), which had three branches: 1° the *Ts'ao-tung-meh* 曹洞脈, 2° the *Yun-men-meh* 雲門脈, 3° the *Fah-yen-meh* 法眼脈 (p. 683-684); the *T'ien-t'ai School* 天台教 (p. 685-697), in *Che-kiang* 浙江, this being the earliest, largest and richest seat of Buddhism in Chinese (3); the *Hwa-yen School* 華嚴宗 (p. 698-702), followed by a large number of monks, and much esteemed in China.

Under the title "*Various other Branches*", are enumerated the "Contemplative School", *Shen-tsung* 禪宗 (p. 703); the "Yogachara School", *Kü-sheh-tsung* 俱舍宗 (p. 703-704); the "School of Kindness and Compassion (4)", *Tze-ngen-kiao* 慈思

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(1) Chinese Superstitions. Vol. VIII. p. 622. nº 2.

(2) Also known as *Heng-shan* 衡山. It lies on the West side of the Siang River, *Siang-kiang* 湘江, in *Hunan* 湖南. It is about 4.000 feet high. Encyclopædia Sinica. p. 228.

(3) Edkins Chinese Buddhism. p. 137 and 171.

(4) Founded by the famous monk *Hsüen-tsang* 玄奘, who travelled to India in the VIIth century, and returned with 657 Buddhist works, images and relics. Chinese Superstitions. Vol. VIII. p. 572. note 2.

教 (p. 704-706); the "Tantra School", *Yü-kia-kiao* 瑜伽教 (p. 706); the "Vinaya School", *Lüh-tsung* 律宗 (pp. 707-708); closing the Volume with the "Amidist or Pure Land School", *Tsing-t'u-kiao* 淨土教 (pp. 709-716), which did much to propagate the worship of *Amitabha* in China, and establish the legend of a Western Heavens, *Si-t'ien* 西天, to which all modern Buddhists aspire (1), hoping to find there immortality and happiness in the company of the fictive *Amitabha*.

As *Chow-yih* 守一 has been reticent on the doctrine and the chief characteristics of these schools, we have endeavoured, especially in the notes, to supplement this considerable drawback. Edkins, Johnston, Hackmann, Beal, Eitel and the Encyclopædia Sinica have proved most helpful in this work, and all that is important has been gleaned from them. In general, these Schools differ widely in doctrine, traditions, the choice of their Canonical Work and its interpretation, extracts learnt by the monks, the methods of contemplation, details of worship, interior monastic administration and discipline (2). Such variety deprives Buddhism of unity, weakens its power of propaganda, exposes it to external attacks, and lessens its influence for good.

Chinese and Japanese Buddhism of the present day are endeavouring to awaken a new spirit within the divided ranks of the sects, and imitate Christianity. A Far Eastern Buddhist Congress, attended by 500 Chinese, Japanese and Korean monks, was held in Tokyo in the early part of November, in which the following resolutions were adopted: 1° make a world-wide drive so that mankind may be benefited by the grace of Buddha; 2° celebrate the birthday of Buddha throughout all countries, as Christians honour the birthday of Christ; 3° propagate Buddhist doctrine by books, pamphlets and magazines in the language of Western nations.

With its endless divisions, its extravagant legends, its countless

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(1) See Chinese Superstitions. Vol. VIII p. 582, 592, 689, 710, 711.

(2) Hackmann. Buddhism as a Religion. p. 224.—Chinese Superstitions. Vol. VIII. p. 716. note 3.

errors and its fictitious gods, there is little hope that this scheme will succeed. It may rather be expected that as the East becomes more enlightened, Buddhism will be gradually abandoned, while Christianity will appeal both to the educated and the masses as the only true religion offering to the world all that humanity can believe, hope and love.

M. Kennelly, S. J.

Sicawei College, Shanghai.

February 2, 1926.

LIST OF FOREIGN WORKS

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Rudiments du Parler Chinois.	*L. Wieger, S. J.*
Textes Historiques.	*Id.*
Folk-Lore Chinois Moderne.	*Id.*
Histoire des Croyances Religieuses en Chine 1917 .	*Id.*
Bouddhisme Chinois (2 vol).	*Id.*
Moral Tenets and Customs in China.	*Id.*
Synchronismes Chinois.	*M. Chang, S. J.*
The Folk-Lore of China.	*N. B. Dennys.*
Chinese Folk-Lore.	*J. Mc Gowan.*
Imperial History of China.	*Id.*
Myths and Legends of China.	*Werner.*
China and Religion.	*E. H. Parker.*
Studies in Chinese Religion.	*Id.*
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Hand-Book of Chinese Buddhism.	*E. J. Eitel.*
Buddhism: Its Historical and Popular Aspects, in Three Lectures.	*Id.*
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Annals of the Bamboo Books. *Id.*

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Le T'ai-chan. *E. Chavannes.*

Chinese Reader's Manual. *W.F. Mayers.*

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The Making of Religion (1909).	*Id.*
Custom and Myth (1910).	*Id.*
From Spell to Prayer (London, 1904).	*A. B. Marett.*
De Civitate Dei (Book XIX).	*S^t Augustine.*
Chinese Characteristics.	*A. Smith.*
Things Chinese.	*Dyer Ball.*
Dragon, Image and Demon.	*Du Bose.*
Chinese Philosophy and Magic (London, 1911).	*H. Chatley.*
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Introduction to the Study of Comparative Religion.	*F.B. Jevons.*
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Classical Dictionary.	*J. Lemprière.*
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CONTENTS.

SECOND PART — VOLUME VIII.

Preface I
List of Foreign Works consulted for this Eighth Volume XI
Contents XIV
List of Illustrations XVIII
Buddhist Terminology employed in this Volume, Alphabetically arranged XX
The Five Historical or Sacred Mountains of China, Wu-yoh 五嶽 ... ... ,.. XXIV

CHAPTER III. (Contin[d]).

Buddhist Worthies and Saintly Monks.

Founders of Buddhist Schools in China.

Article XXX. **The Hindu Monk Vajramati ... ...** 499—502
Article XXXI. **The Hindu Monk Amogha ... ...** 503—504
Article XXXII **The Buddhist Monk Yih-hsing ...** 505—512
Article XXXIII **The Foreign Buddhist Monk ... ...** 513—515
The Hindu Monk Brahmana 515
Article XXXIV. **The Buddhist Monk P'u-ngan ...** 516—518
Article XXXV. **The Buddhist Monk Chi-hsüen ...** 519—521
Article XXXVI **The Old Buddha Ki-kung ... ...** 522—525
Article XXXVII. **The Hwa-yen Buddhist Monk ... ...** 526—529
Article XXXVIII. **The Monk Buddhabhadra ... ...** 530—533
Article XXXIX. **The Buddhist Monk Pao-kung ...** 534—536
Article XL. **The Monk Chi-tsao ... ...** 537—538
Article XLI. **The Monk T'ung-hsüen ... ...** 539—540
Article XLII. **The Monk T'an-wu-kieh ... ...** 541—542
Article XLIII. **The Monk Kien-yuen ... ...** 543—544
Article XLIV. **The Monk Ta-chi ... ...** 545—546
Article XLV. **The Buddhist Monk Pen-tsing ...** 547

Article XLVI. **The Monk Fuh-seng**, who dwelt on the Sacred Peak of Sung-shan ... ... 548—549
Article XLVII. **The Shaman Buddhayasha** ... ... 550—552
Article XLVIII. **The Monkey-king** ... ... 553—562
Article XLIX. **The Buddhist Monk Sha** ... ... 563—564
Article L. **The Swine-headed Monk** ... ... 565—566
Article LI. **The Buddhist Monk T'ang-seng**, or Hsüen-tsang ... ... 567—572
Appendix. T'ang-seng's White Horse ... 573—574
Article LII. **List of 65 Saintly Monks (Buddhists)**
1. Kasyapa Matanga (Hindu) ... ... 575—576
2. Pao-chi.—3. The Wise Monk Shen-hwei.—4. The Monk with the Calico Bag ... 576
5. Dharmananda (Hindu) ... ... 577—578
6. Buddhajanga (Hindu) 578
7. The Monk Hwei, from Sogdiana ... ... 579—580
8. Fah-hsien ... ... 580—582
9. Fah-tsu.—10. Hwei-kung 582
11. Hwei-teh.—12. Hwei-li.—13. Hwun-show-lo 583
14. The Upasaka Chi-k'ien 584
15. P'u-tsing 585
16. Kumarayana (Hindu).—17. Kumarajiva (Hindu).—18. Fah-liu ... ... 586—587
19. The Hindu Monk Tao-sheng ... ... 587—588
20. The Monk Ta-tu.—21. The Monk Sheh ... 588—589
22. The Monk Chi-tun.—23. The Hindu Monk T'an-yin 589
24. T'an-hwa.—25. The Monk Ch'ang-yang ... 590—591
26. The Buddhist Patriarch Bodhidharma.—27. The Monk Yun-kwang 591
28. Ts'ing-lien.—29. The Monk Hwa-yen.—30. The Monk Hsia-lah.—31. The Hindu Monk K'ü-t'an 592
32. The Teacher Chao.—33. The Monk Leu-tze.—34. The Hindu Monk Sung T'eu-to.—35. Fei T'eu-to.—36. The Monk Pei-tu 593
37. The Monk T'ung-kung ... ... 594—595

38. Ngo-chwan-shi. — 39. The Monk Shen-kwang. —40. The Monk Pao-tsing 595
41. The Monk Seng-ts'an.— 42. The Monk Tao-sin.—43. The Monk Hsüen-tsang 596
44. The Monkey-king.—45. The Monk Wan-hwei. —46. The Monk Fah-yung.—47. The Monk Hung-jen.—48. The Monk Hwei-neng ... 597—598
49. The Monk Chen-tsih.—50. The Monk Lin.— 51. The Monk Kiai-k'ung ... ... 598—599
52. The Buddhist Nun Wu Tsin-tsang ... 599
53. The Monk Chi-yuen.—54. The Monk Shen-siu.—55. The MonkYin-tsung.— 56. The Monk Yuen-kwei ... ... 600—601
57. The Monk Ngan-kwoh.—58. The Monk Tsing-wan.— 59. The Little Sakyamuni 601
60. The Monk Wu-wei.—61. The Hindu Monk Vajramati 602
62. The Hindu Monk Dharmananda ... ... 603—604
63. The Hindu Monk Kaundinya ... ... 604—605
64. The Buddhist Monk Sha. — 65. The Monk Yun-shan 605

Article LIII. A Contemplative Buddhist ... ... 606—607

Article LIV. Six Other Eccentric Monks honoured as Saints.

I. The Monk Chi-cheh ... ... 608—609
II. The Monk of the Cold Cave ... ... 609—610
III. The Monk Sheh-teh, or "The Foundling" 611—612
IV. The Long-eared Monk ... ... 612—613
V. The Dissolute Preceptor ... ... 613—614
VI. The Nesting Monk ... ... 614—616

SPECIAL SECTION.

Founders of Buddhist Schools in China ... ... 617.

Compendious Table of Buddhist Schools in China 618—620

Note (exhibiting general view of Buddhism, its Worthies, Patriarchs, Eminent Monks, and Founders of Schools in China) ... ... 621—622

I. **The Buffalo-head School.**
(Founded by a disciple of Tao-sin) ... 623—625

II. **The School of the Southern Sacred Mountain.**
(Founded by the Disciples of Hwei-neng) 626—650

Two Branches of the above School.

1° The Wei-yang School
2° The Lin-tsi School 651

III. **The Ts'ing-yuen Orthodox School.**
(Founded by the Disciples of Hwei-neng) 652—683

Three Branches of this School.

1° First Branch, Ts'ao-tung-meh ... ... 683—684
2° Second Branch, Yun-men-meh 684
3° Third Branch, Fah-yen-meh, or "The Eye of the Law" 684

IV. **The T'ien-t'ai School** ... ... 685—697

V. **The Hwa-yen School** ... ... 698—702

VI. **Various Other Branches.**

1° The Contemplative School 703
2° The Yogachara School ... ... 703—704
3° The School of Kindness and Compassion 704—706
4° The Tantra School, also called "the School of True Words" 706
5° The Vinaya School ... ... 707—708

VII. **The Amidist School**, also known as "the School of the Pure Land" ... ... 709—716

LIST OF ILLUSTRATIONS.

		Page
108.	Vajramati **Kin-kang san-tsang**	500
109.	Yih-hsing shen-shi	506
110.	The Foreign Monk greets Mr Wei's new-born babe	514
111.	P'u-ngan shen-shi is visited by the Monk Tao-tsun. He holds in his hand his vermilion gem ...	516
112.	Chi-hsüen shen-shi meets Kia-no-kia in the great Pine Temple at Ch'a-lung-shan	520
113.	The Old Buddha Ki-kung. His victory over the great serpent	522
114.	Buddhabhadra sets sail for China	530
115.	Pao-kung shen-shi	534
116.	Chi-tsao shen-shi. The Monk exorcizing evil spirits	537
117.	T'ung-hsüen shen-shi. Famous Buddhist writer	540
118.	T'an-wu-kieh shen-shi. The wandering Monk ...	542
119.	Kien-yuen shen-shi. The lantern-gazing Monk	544
120.	Ta-chi shen-shi burning in his oven	545
121.	Pen-tsing shen-shi	547
122.	The Monk Fuh-seng (of Sung-yoh), and the god of the kitchen	548
123.	The Shaman Buddhayashu, **Fuh-to-yeh-sheh** ...	550
124.	Sun-heu-tze, also called "the Monkey-king" ...	554
125.	The Monkey-king pursued by the Pearly Emperor in the Peach Garden	558
126.	Sha hwo-shang	563
127.	Chu Pah-kiai, or "the Swine-headed Monk" ...	565
128.	T'ang-seng and his fellow-travellers: the Monkey-king, the Monk Sha, and the Swine-headed Monk	568
129.	Dharmananda (Hindu), **Chuh Fah-lan**	576
130.	Wu-kwo shen-shi, or "the Nesting Monk" ...	614
130bis.	The Monks Han-shan, Shi-teh, Chang-eul, and the Patriarch Tsi-tien	610

Page

130 (3). Fah-yung shen-shi 622

130 (4). Hwai-jang shen-shi.—Tao-yih shen-shi.—Hwai-hai shen-shi. - Hsi-yun shen-shi 626

130 (5). Ling-yiu shen-shi.—I-hsüen shen-shi.—Hwei-tsih shen-shi.—Yen-chao shen-shi 630

130 (6). Hsing-sze shen-shi.—Hsi-ts'ien shen-shi.—Wei-yen shen-shi.—T'an-sheng shen-shi 652

130 (7). Liang-kiai shen-shi.—Pen-tsih shen-shi.—Wen-yen shen-shi.—Wen-yih shen-shi 654

130 (8). Hwei-wen tsun-cheh.—Hwei-sze tsun-cheh.—Chi-cheh ta-shi.—Kwan-ting fah-shi 686

130 (9). Tu-hsun hwo-shang.—Chi-yen fah-shi.—Fah-tsang fah-shi.—Ch'eng-kwan kwoh-shi 698

130 (10). Shi-ts'in p'u-sah.—San-ch'eh kw'ei-ki.—San-tsang puh-k'ung.—Chung-nan tao-hsüen 704

130 (11). Hwei-yuen fah-shi.—Shen-tao hwo-shang. - Ch'en-yuen ta-shi.—Fah-chao kwoh-shi 710

BUDDHIST TERMINOLOGY EMPLOYED IN THIS VOLUME,

ALPHABETICALLY ARRANGED.

Amitabha.—A purely fabulous Buddha, invented by the *Mahayana School* about A. D. 300. He is held to be the ruler of the Western Paradise, *Si-t'ien* 西天, to which he leads all those who invoke his name.

Bodhisattvas.—Personifications of certain attributes: light, wisdom, power, mercy. They forego Buddhaship in order to help and save mortals, and are relied on for practical salvation. *P'u-sah* 薩菩 is the short form of the word in China.

Chuh 竺.—The common name for India in early Buddhist books, and originally pronounced *Tuh* (*In-tuh*, India). Employed in the title of Buddhist monks, it is but an expletive, and signifies they were natives of India.

Devas—Heavenly spirits. A general term for the gods of Brahmanism.

Dharani.—A charm or mystic formula possessing magic power, and forming a large part of Buddhist Literature.

Dharma.—Buddhist Law personified; a part of the Buddhist Canon.

Dhyana.—Abstract meditation intended to destroy all attachment to existence in thought or wish.

Fah-hwa Sutra 法華經—Also known as "the Lotus of the Good Law". One of the Canonical books of the Nepalese; the Standard Classic of the Lotus School (See Saddharmapundarika).

Fah-shi 法師.—Expounder of the Law. Honorary title given to teaching monks.

Hinayana.—Literally: "Small Conveyance or Vehicle". The primitive form of Buddhism, characterized by moral asceticism and personal efforts leading to individual salvation. It conveyed to the "Other Shore" only a small number of individuals.

Hwa-yen Sutra 華嚴經 (*Avatangsaka*).—A work of the *Mahayana School*, attributed to Nagarjuna. It indulges in fanciful and mythical abstractions, which are deemed to lead to salvation.

Hwo-shang 和 尙. — Chinese name for a Buddhist monk.

Immortals, Sien-jen 仙 人. — Taoist ascetics, who through the practice of virtue and the taking of certain drugs, render themselves independent of the material body. After death, which for them is rather a metamorphosis, they rove through the universe enjoying perfect health and happiness.

Inner Look. — A kind of contemplation peculiar to the *T'ien-tai School*, and freeing the mind from ignorance.

Ju-i 如 意. — One of the *Saptnaratna*, or 7 Precious Things. In China a symbol of Buddhism, and gods bear it in their hands.

Ju-lai-fuh 如 來 佛. — Literally the "Thus come Buddha". The highest appellation given to a Buddha.

Kalpa. — Period during which a physical world is formed and destroyed.

Kashaya. — A cope, or outer garment worn by Buddhist monks when officiating.

Kwoh-shi 國 師. — A State Preceptor or National Teacher.

Lotus of the Good Law. — See "Fah-hwa Sutra".

Maharajas. — Four Heavenly Kings, protectors of Buddhism.

Mahayana. — Literally "the Great Vehicle", in contrast with "*Hinayana*". School formed by Nagarjuna. It indulges in transcendental speculation and fanciful mysticism, instead of the practical asceticism of the *Hinayana*. It admits *Bodhisattvas*, and the doctrine of salvation by faith in their power.

Maitreya. — The coming Buddha, who is to succeed Sakyamuni, and establish anew the lost truths of Buddhism.

Manjusri. — The Buddha of "Transcendent Wisdom". A fanciful and mystic creation of the *Mahayana and Yoga Schools*. Worshipped at *Wu-t'ai-shan* 五 臺 山, *Shan-si* 山 西.

Mantra. — Prayers recited in a certain attitude, with special attention paid to the position of the fingers and hands, and the accompaniment of music.

Mara. — The Buddhist god of Evil and destroyer of Good; the tempter.

Metempsychosis. — The doctrine teaching that every soul wanders

through Creation, until it is purified enough to re-enter the One, Universal, Impersonal Spirit, with which the world is identified. Buddhism is based on Pantheism.

Others see in the endless chain of existences a moral solution of the inequalities of life, but these are rather due to the freaks of Nature, improvidence, heredity, and the various accidents of life, which reduce to misery.

Monkey-king, Sun-heu-tze 猴猴子. — A fabulous being, who accompanied *Hsüen-chwang* 玄奘 to India in the VIIth century.

Ngan 菴. — A religious house, a convent, a small temple.

Nirvana. — A condition of being, in which all clinging to life is extinct, and *Karma* rendered inoperative. — Extinction of all desire, even of existence itself, so that no further re-birth will take place. — Complete extinction of all personal individuality, and entrance into the World-soul.

The great goal of Buddhism. In the Northern Schools, the conception was abandoned, and replaced by the Western Paradise, *Si-t'ien* 西天.

Pari-Nirvana. — Complete Nirvana. Absolute stillness, and final emancipation from the bonds of suffering and misery. This can only be reached at and through death.

Pali. — The vernacular language of *Magadha;* also called *Magadha-Prakrit.*

Perfected Observation. — A system of contemplation peculiar to the *T'ien-t'ai Schools* 天台宗 (See the "Inner Look").

Poh-shi 博士. — Professor in a college.

Prajna-Paramita. — "Transcendent Wisdom", denying the reality of all world phenomena, and the validity of knowledge derived through the senses.

Prêtas. — Hungry demons ; ghosts recently inhabitants of the earth, and consumed with hunger and thirst, but unable to satisfy either on account of their contracted throats.

Saddharma-pundarika. — One of the Canonical Books of the Nepalese, and the Standard Classic of the "Lotus or Pure Land School."

Samadi, San-mei-fah 三昧法. — The highest pitch of abstract ecstatic contemplation, a sort of terrestrial Nirvana, culminating in total indifference to all influence from within or without.

Samantabhadra. — The Buddha of religious ecstasy. A fabulous being invented by the *Tantra School.*

Sangha. — The Fraternity of Monks, the Buddhist Brotherhood.

Saptaratna. — The 7 Precious Things of Buddhism.

Sariras. — Remains of a corpse gathered after cremation; relics of Buddhist saints. They are preserved in *Stupas.*

Shaman. — Another form of *Sramana.* A Buddhist ascetic subject to monastic discipline.

Shastra. — One of the divisions of the Buddhist Canon.

Shen 禪 — Same as *Dhyana.* To sit abstractedly in contemplation.

Shen-shi 禪 師. — A monk who contemplates and prays.

Sutra. — A portion of the Buddhist Canon, pretending to give Buddha's words on various points of doctrine.

Three Precious Ones, San-pao 三 寶. — *Buddha,* the *Law* or Dharma, and the *Sangha* or Order of Monks.

Tuchita. — The home of all Bodhisattvas, destined to become Buddhas. *Maitreya* now presides over it.

Ulamba. — Buddhist festival held for the benefit of *Prêtas,* or hungry ghosts. Has acquired great popularity in China. Takes place on the 15th of the VIIth month.

Upasaka. — A lay member of the Buddhist Brotherhood, who, without entering on ascetic life, observes the 5 chief rules of conduct.

Vinaya. — One of the 3 great divisions of the Buddhist Canon, embracing all rules and discipline of monasteries.

Wang-mu 王 母. — The Royal Mother, Queen of the Immortals. Said to dwell on the *Kuen-lun* 崑 崙 mountains, at the head of troops of genii. Peaches ripen in her garden every 3.000 years, and confer immortality upon those who eat them.

Western Paradise, Si-t'ien 西 天. — An invention of later Buddhism, connected with *Amitabha* and *Kwân-yin* 觀 音, the Goddess of Mercy. It is the fictive land towards which the greater part of modern Buddhists aspire.

Yoga. — Ecstatic union of the individual soul with the World-soul. Self-hypnotism plays an important part in the method. Confers magic powers (as flying through the air etc.), and is filled with coarse deception.

Yogachara. — School founded by Asangha. Deals in magic and charms for all purposes: giving and stopping rain, protection from storms etc.

Yuen 院. — A walled enclosure, a monastery, a school.

THE FIVE HISTORICAL OR SACRED MOUNTAINS OF CHINA.

WU-YOH 五 嶽.

At several of these mountains, the ancient emperors of China worshipped Heaven and Earth. Buddhists (and even Taoists and Confucianists) selected the same sites, and erected there temples, monasteries and schools. Many famous monks have the name of the mountain prefixed to their name.

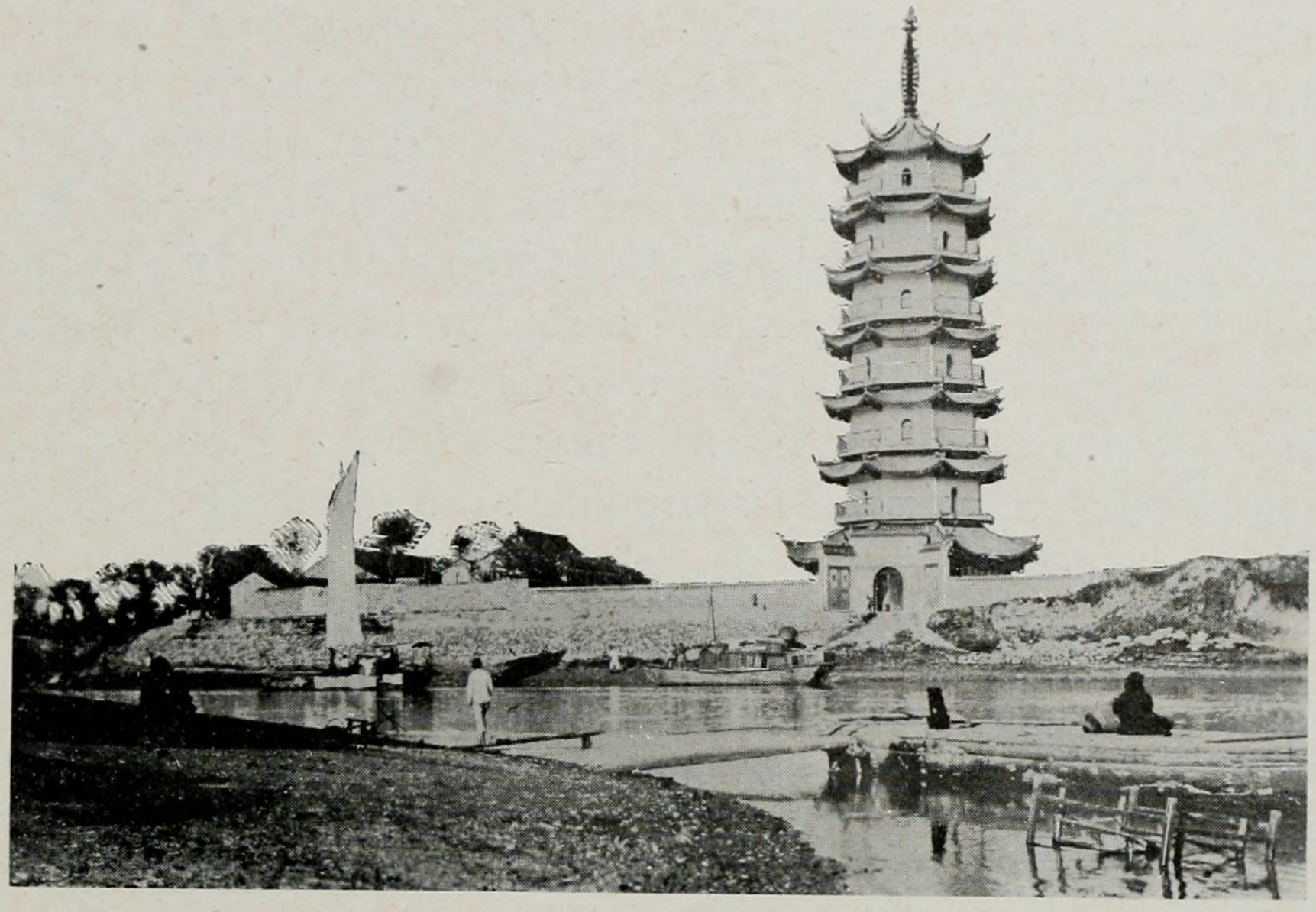
1° **T'ai-shan** 泰 山. — The principal of the sacred mountains; also called the Eastern Peak, *Tung-yoh* 東 嶽. It lies North of *T'ai-ngan fu* 泰 安 府, in *Shantung* 山 東, and is 4.500 feet above sea-level. Emperors offered there sacrifices to Heaven and Earth, and one of the *Sung* 宋 rulers raised it to the rank of "Equal with Heaven" (It became a mountain-deity). At present, Taoist temples, monuments and inscriptions monopolize the mountain, and draw thousands of worshippers. A Confucian temple was erected there in A.D. 1714.

2° **Heng-shan** 衡 山. — Called the Southern Sacred Peak or *Nan-yoh* 南 嶽. It lies to the West of the Siang River, *Siang-kiang* 湘 江, in *Hunan* 湖 南, and attains a height of about 4.000 feet. Several Buddhist and Taoist monasteries are erected on its side. The VIIIth month is the special period of pilgrimages. At the close of the Manchu dynasty, about a million visited the principal temple.

3° **Sung-shan** 嵩 山. — Called the Central Sacred Peak, *Chung-shan* 中 山. This mountain lies between the Yellow and the Han rivers, in *Honan* 河 南. Several ancient emperors worshipped *Shang-ti* 上 帝 on its summit.

4° **Hwa-shan** 華 山. — This mountain lies South of *Singan fu* 西 安 府, in *Shensi* 陝 西.

5° **Hang-shan** 恒 山. — Called the Northern Sacred Peak or *Peh-yoh* 北 嶽. It is situated near *Ta-t'ung fu* 大 同 府, in *Shansi* 山 西 (though others place it in South-West *Chihli* 直 隸).



Pagoda at Yangchow. North Kiangsu.

ARTICLE XXX.

THE HINDU MONK VAJRAMATI

KIN-KANG SAN-TSANG 金剛三藏.

During the reign of *Hsüen-tsung* 玄宗 (A. D. 713-756), the Court was frequented by countless Buddhist monks, endowed with magic powers. Vajramati (1), whose name means "Wisdom of the Vajra", *Kin-kang-chi* 金剛智, was one of the most famous among them, and succeeded in gaining the favour of the first Imperial concubine, *Hwei-fei* 惠妃. During an entertainment held in the "Garden of Meritorious Virtue", in presence of the emperor, Vajramati attended, together with the monks *Chang-kwo*

(1) *Vajramati.* An Indian monk of royal descent, who entered China together with the monk *Wu-wei* 無畏, during the reign of *Hsüen-tsung* 玄宗. He was the first to introduce the *Yogachara System,* but his successor, *Amogha,* surpassed him in influence and activity. He ended his days in silent meditation. Eitel. Sanscrit-Chinese Dictionary, p. 159. – Giles. Chinese Biographical Dictionary. p. 148. — Chinese Superstitions. Vol. VII. p. 493. note 2.

張果, *Yeh Fah-shan* 葉法善, and *Lo Kung-yuen* 羅公遠. It happened that the emperor felt an itching in the back, whereupon *Lo Kung-yuen* 羅公遠 took a bamboo twig, and breaking it into two, changed it into a precious stone, known as *Ju-i* 如意 (1), which he handed to the emperor. The latter, addressing Vajramati, said to him: "Can you perform a similar feat?" — "What your Majesty has witnessed, replied the monk, is but the simple transformation of one object into another; as for me, I can make you a quite real thing without any trouble". So saying, he drew from his sleeve a perfect *Ju-i* 如意, while that of *Lo Kung-yuen* 羅公遠 returned to its primitive form of a bamboo twig.

The emperor and his concubine *Wu-fei* 武妃, returned to the palace of the "Morning Sun", *Shang-yang-kung* 上陽宮 (2). Later on, his Majesty wished to repair the "Hall of the Unicorn's Hoof", *Lin-chi-tien* 麟趾殿, but a heavy beam, several yards long, obstructed the work. Addressing himself to *Yeh Fah-shan* 葉法善, he said: "Have you any means of removing this beam?" *Fah-shan* 法善, thanks to his magic art, succeeded in raising one of the ends of the beam, but the other still touched the ground. As the emperor asked him why he could not raise the other extremity of the beam, he replied that a genius sent by Vajramati, held it down. Henceforth the latter was more and more esteemed by the concubine *Wu-fei* 武妃.

One day, the emperor took up a bottle, and exhibiting it before Vajramati, said to him: "Can you shut up *Yeh Fah-shan* 葉法善 in this bottle?" Yes, replied the monk, whereupon he enclosed him in the bottle, but when the emperor ordered to bring him out again, he was unable to do so despite his various

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(1) *Ju-i* 如意. Literally: "as you wish". In reality, one of the *Saptaratna*, or Seven Precious Things, *Ts'ih-pao* 七寶; a fabulous pearl. In China, it is a symbol of Buddhism, and gods bear it in their hands. Eitel. Sanscrit-Chinese Dictionary. p. 122 (Saptaratna). – Laufer. Jade (A Study in Chinese Archæology and Religion). p. 339. – Chinese Superstitions. Vol. VII. p. 308. note 3.

(2) *Kung* 宮, an Imperial private residence. – *Shang-yang* 上陽, the high or risen *sun*. Hence the "Palace of the Morning Sun". Williams. Dictionary of the Chinese Language.

Fig. 408

Kin kang tche chan-che

Kin kang chi Shen-shi (Vadjramati).

incantations. The emperor and the ladies of the harem displayed much anxiety, and Vajramati began to grow fearful. *Lo Kung-yuen* 羅公遠, however, relieved the situation saying with a smile: "*Fah-shan* 法善 is not far away" (1).

In fact, a short time afterwards, *Kao Lih-shi* 高力士 announced to the emperor that *Fah-shan* 法善 had arrived. *Hsüen-tsung* 玄宗 surprised, asked him whence he came. "*Ning-wang* 寧王 invited me to dine with him, and despite his incantations I have been able to return".

Yeh Fah-shan 葉法善 took Vajramati's gold-cloth *Kashaya* (2), covered it with a large pan, and turned three times round it. "Now, remove the pan, said he to Vajramati." Upon so doing, he found the cope torn to pieces. "Can you restore it to its primitive state?", said he to *Yeh Fah-shan* 葉法善. "Cover it again", replied the monk, whereupon he performed his magical rites, saying: "Return to thy primitive state". The pan was anew removed, and the cope found in a perfect state of preservation.

Another time the emperor ordered Vajramati to perform in his presence a further novel feat. The monk erected a platform in the courtyard of the monastery, *Tao-ch'ang-yuen* 道場院, and hung around it various rich stuffs. Ascending thereon, the monk offered incense to Buddha, and taking off his over-garment, placed it in a silver coffer, which he locked within an outer wooden box. A triple guard of heavenly genii watched round it. The first line comprised several higher gods, the second Golden Armour Worthies, *Kin-kiah* 金甲 (3), and the third Maharajas, *Kin-kang* 金剛 (4). He added thereto a troop of Devas, all of whom he

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(1) This shows he was never placed inside the bottle, but spirited away to some other place.

(2) *Kashaya*. Sanscrit for a coloured garment. Nowadays a cope or outer garment used by Buddhist priests when officiating. Chinese Superstitions. Vol. I. p. 56. note 1.

(3) *Kin-kiah*, Golden Armour Worthies. These are Confucian genii, who protect scholars. Vajramati employs them here without concern. See Chinese Superstitions. Vol. VI. p. 69-70.

(4) *Maharajas*, *Kin-kang* 金剛. See on these Buddhist protectors, or tutelary genii. Chinese Superstitions. Vol. VII. p. 394-408.

charged with keeping strict watch over the garment. The emperor laughed heartily on seeing the extraordinary precautions taken by the monk. Meanwhile Vajramati remained motionless on the platform, his eyes fixed steadfastly on the coffer.

A short time afterwards, *Hsüen-tsung* 玄 宗 said to *Lo Kung-yuen* 羅 公 遠, who was chatting quietly with the other monks: "Go and take out the cope".—*Lo* 羅 replied: "I dare not do so; let Vajramati himself open the coffer". Hereupon, Vajramati advanced, opened both coffers, and behold! no trace of the cope could be found.

The emperor and his superstitious courtiers enjoyed much this extraordinary feat (1). During a period of prolonged drought, he was recalled to Court, and requested by the emperor to procure rain. On this occasion, he acted as previously. Ascending a platform, he recited various magical formulas, and wonderful to state, rain fell, even in great abundance (2).

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(1) *Hsüen-tsung* 玄 宗. This superstitious emperor was utterly absorbed in revelry and gaieties. In A. D. 733, he set up *Kiang T'ai-kung* 姜 太 公, as tutelary god of the dynasty. In 740, he raised Confucius to the rank of prince. During a rebellion, which broke out at the close of his reign, he withdrew to *Szechw'an* 四 川, and resigned the throne in favour of his son *Suh-tsung* 肅 宗. M^{c}Gowan. The Imperial History of China. p. 317.

(2) General History of Gods and Immortals, *Shen-sien t'ung-kien* 神 仙 通 鑑. Book 14. Art. 7. p. 2-4.

ARTICLE XXXI.

THE HINDU MONK AMOGHA.

PUH-K'UNG 不空.

According to Eitel and Johnston (1), this Buddhist monk was a native of Ceylon, and reached China A. D. 733, where he succeeded Vajramati. He went at first to the Imperial Court at *Ch'ang-ngan* 長安, and followed it later on to *Loh-yang* 洛陽. Skilled in magic, he proved his power by taming a herd of wild elephants (2). Henceforth he was held in high esteem by three successive emperors, *Hsüen-tsung* 玄宗 (A. D. 713-756), *Suh-tsung* 肅宗 (A. D. 756-763), and *Tai-tsung* 代宗 (A. D. 763-780), of the *T'ang* 唐 dynasty (3). He is the chief representative in China of the *Tantra School.* He introduced into the country a large number of *Dharanis*, or magic formulas, and founded the festival for feeding hungry ghosts, *Yü-lan-hwei* 盂蘭會, transliteration of the Sanscrit *Ulamba*, held annually since his time on the 15th of the 7th month (4).

Hsüen-tsung 玄宗 begged him one day stop the prolonged rain, which caused much damage throughout the country. Amogha molded 5 or 6 little clay-images of dragons (5), placed them in a basin of water, and recited over them a magic formula, with the result that the rain ceased forthwith.

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(1) Eitel. Sanscrit-Chinese Dictionary. p. 8. — Johnston. Buddhist China. p. 369. Edkins and Giles agree with Eitel. Edkins. Chinese Buddhism. p. 125. — Giles. Chinese Biographical Dictionary. p. 634.

(2) Eitel. Sanscrit-Chinese Dictionary. p. 8. — Giles. Biographical Dictionary. p. 635.

(3) Chinese Superstitions. Vol. VII. p. 238.

(4) Eitel. Sanscrit-Chinese Dictionary. p. 8. — Giles. Chinese Biographical Dictionary. p. 635. — Chinese Superstitions. Vol. VII. p. 238.

(5) The Dragon in China is a deity, symbolic of fertile rain, rain-sending clouds, thunder and lightning. As a water-god, he soars in the clouds, and pours out his blessings on the parched earth. De Groot. The Religious System of China. Vol. III. p. 1194. — Chinese Superstitions. Vol. V. p. 682. note 1.

Our Hindu monk had a special way of procuring rain. He erected a platform and adorned it with various stuffs; then taking up a wooden image about six inches in height, he recited over it various magic formulas, till the image opened its mouth, displayed the teeth, and moved even its eyes. Hereupon rain began to fall immediately, and in great abundance.

He abandoned court life a short time before the Spring of 743, and died A. D. 774 (1). The following saying is attributed to him: "It is easy to procure rain and sunshine, but hard to rid the country of evil-doers" (2).

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(1) Giles. Chinese Biographical Dictionary. p. 634.

(2) General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 14. Art. 8. p. 8.

ARTICLE XXXII.

THE BUDDHIST MONK YIH-HSING.

YIH-HSING SHEN-SHI 一行禪師 (A. D. 672-717).

The secular name of this monk was *Chang-sui* 張遂 (1); *Yih-hsing* 一行 was that which he took on joining the Buddhist brotherhood. He was one of the grandsons of an ancient feudal prince, who ruled over the T'an State, *T'an-kwoh* 郯國 (2), in the South of *Shantung* 山東. Here, he was born in a place called *Kü-luh* 鉅鹿, but according to others his birthplace was at *Nei-hwang* 內黃.

Endowed with a powerful memory, he never forgot what he heard or read over once. During the early years of his monastic life, he had for teacher the famous *P'u-tsih* 普寂 (3), who then conducted a school at *Sung-shan* 嵩山, the Sacred Mountain of the Centre. *P'u-tsih* 普寂 assembled all his followers, and celebrated a pompous ceremony in the temple, prayers being chanted, and bells tolled throughout the service. On this occasion, he also invited a Confucian scholar, named *Lu-hung* 盧鴻, to compose a special prayer to be read before the assembled monks. The scholar laid the manuscript on the table, and said to *P'u-tsih* 普寂: "This literary composition contains several thousand characters; you must select an intelligent monk whom I will train to read it correctly". *Yih-hsing* 一行 took up the manuscript, glanced rapidly

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(1) *Chang-sui* 張遂. The secular designation of the Buddhist astronomer, later on known as *Yih-hsing* 一行. He was deeply versed in the sciences of astronomy and mathematics, by the aid of which he reformed the calendar of the *T'ang* 唐 dynasty. Mayers. Chinese Reader's Manual. p. 277.

(2) *T'an-kwoh* 郯國. A small ancient principality occupying the present *T'an-ch'eng hsien* 郯城縣, in the South of Shantung. Williams. Dictionary of the Chinese Language.

(3) *P'u-tsih* 普寂 is honoured in several Buddhist temples, and is one of those invited to the banquet of the gods.

over it, and put it back on the table with a mocking smile, which did not escape the notice of the scholar. As the monks were completing their daily meal, *Yih-hsing* 一行 arose in the dining-room, and recited in a strong and audible voice the entire composition of *Lu-hung* 盧鴻 (1), without omitting a single word. The scholar appeared dumfounded. "You cannot teach such a genius, said he to *P'u-tsih* 普寂; he should travel abroad, and there complete his education."

Yih-hsing 一行 now studied astrology, with reference to correcting some mistakes in the calendar. Soon afterwards, he set out for the monastery of "National Purity", *Kwoh-ts'ing-sze* 國清寺, situated at the foot of the T'ien-t'ai Hills, *T'ien-t'ai-shan* 天台山 (2). A rivulet flowed beside the monastery; the traveller entered the outer hall, and heard the monks assembled in an inner apartment studying the very science which he came to learn. Their teacher interrupting suddenly the class, said to the students: "A monk is to arrive to-day desiring to study the science you are learning; he must even be waiting outside; why is it that nobody announces his arrival? The stream that flows beneath the walls of the monastery has changed its course, and flows now westwards; the monk has certainly arrived". He had scarcely ended, when *Yih-hsing* 一行 entered the interior hall, bowed to the teacher, and begged him accept him as a pupil. The teacher had no sooner taught him the general principles of

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(1) *Lu-hung* 盧鴻 (8th century A. D.). A scholar and recluse, who lived at *Loh-yang* 洛陽. He resisted several offers of public service, and after a short time at Court was allowed to return home, where he devoted himself to the instruction of some 500 pupils. The emperor *Hsüen-tsung* 玄宗 gave him a yearly pension, and contributed 10,000 cash towards his funeral expenses. Giles. Chinese Biographical Dictionary. p. 545.

(2) The T'ien-t'ai Hills, *T'ien-t'ai-shan* 天台山. About 50 miles to the South of *Ningpo* 寧波. Here is found the earliest, largest and richest seat of Buddhism in China. It dates from the 4th century, and abounds in antiquities. Edkins. Chinese Buddhism. p. 171.

Fig. 109

Le bonze I-hing.

The bonze Yih-hsing.

astrology than the stream assumed its former course, and flowed anew towards the East (1).

Yih-hsing 一行 became so famous that his reputation as a scholar reached the ears of *Hsüen-tsung* 玄宗, who summoned him to the palace. "What is your special attainment?", inquired the emperor. "I am gifted with a good memory, said the monk, and can retain all that I have once read". The ruler called for the register of all his State Officials, and begged the monk read it through. He did so once, and forthwith recited it from beginning to end without a single mistake. *Hsüen-tsung* 玄宗 was so struck with this marvellous feat of memory, that he descended from his throne, and complimenting the monk, said: "You are really a holy man 聖" (2).

In A. D. 721, the Imperial astrologer informed the emperor that the calendar was faulty in several things, and should be corrected without further delay. *Yih-hsing* 一行 was ordered to make the necessary changes, and when the new edition appeared, it bore the title of the "Great Reformed Calendar of the K'ai-yuen period", *K'ai-yuen ta-yen-lih* 開元大衍曆 (3).

Yih-hsing 一行 visited the Taoist recluse *Yin-ch'ung* 尹崇, and requested him to lend him the "Great Mystic Manual of

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(1) This is purely legendary, and based merely on the Buddhist tendency to appeal to the marvellous.

(2) *Sheng* 聖. Eminent, distinguished, wise, rather than possessing moral goodness. The emperor employs it in this sense. We would say: "You are really a genius". Giles renders it by a "Holy Man or Prophet", but the latter is beside the meaning. Chinese Superstitions. Vol. VI. p. 1. note 1. — Giles. Chinese Biographical Dictionary. p. 349.

(3) The *K'ai-yuen* 開元 period extended from A. D. 713-740. Giles. Chinese-English Dictionary.

Yang-hsiung", *Yang-hsiung t'ai-hsüen-king* 楊雄太玄經 (1). A few days afterwards he returned it. The Taoist, rather surprised, inquired whether he understood its meaning; "personally, added he, I have studied it for long years, and still I do not thoroughly understand it". — "I understand it fairly well, said the Buddhist monk; here are two works I have written to explain it". So saying, he handed the Taoist the "Mystic Plan Developed", *Ta-yen hsüen-t'u* 大衍玄圖, and the "Orthodox Explanations", *I-küeh* 義訣. The Taoist compared him to *Yen-tze* 顏子 (2), the favourite disciple of Confucius, and one of his Four Associates in the Temple of Worthies.

Although *Yih-hsing* 一行 was of princely descent, still he was devoid of all worldly goods, and a neighbouring widow named *Wang-mu* 王姥, lent him a few dollars in order to help him through his studies during his early years. When *Yih-hsing* 一行 had acquired influence at Court, it happened that the son of the above woman was cast into prison for manslaughter, and was soon to pay the last penalty for his crime. The widow hastened to implore the assistance of *Yih-hsing* 一行, begging him to save her son. "I am quite willing, said the monk, to repay tenfold what you have expended on my behalf; but as to obtaining the pardon of your son from the emperor,

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(1) *Yang-hsiung* 楊雄 (B. C. 53 — A. D. 18). A philosopher and founder of an ethical school, which is a compromise, or *Via media*, between the principles of *Mencius* and *Sün-tze* 荀子. In fine, he holds that human nature is originally neither good nor evil, but a mixture of both. Character is not predetermined, but depends much on education and environment. The "Great Mystic Manual", *T'ai-hsüen-king* 太玄經, was written for the purpose of elucidating and glorifying the Book of Changes, *Yih-king* 易經, the standard manual of fortune-tellers. Mayers. Chinese Reader's Manual. p. 266. — Giles. Chinese Biographical Dictionary. p. 901. — Chinese Superstitions. Vol VI. p. 54. note 3.

(2) *Yen-tze* 顏子 (B. C. 514 — 483). The favourite disciple of Confucius, whose wisdom he grasped much quicker than the others. At 29, his hair turned grey, and he died at 32. He ranks first among the 4 Assessors of the Sage. Mayers. Chinese Reader's Manual. p. 276.

that is not an easy matter" (1). Hereupon, the widow, blinded by maternal love, burst out into bitter invectives. "Do not get excited, said the monk, I shall save your son". In a neighbouring temple known as that of the "Confused Heavens", *Hwun-t'ien-sze* 渾天寺, dwelt a large number of workmen. Having summoned them into his presence, the monk begged them let him have the use of a private room. Here, he placed a large earthen jar, and calling a menial of the temple, addressed him in the following words.

"In such a place, there is an uncultivated garden; you shall proceed there at noon on such a day, and await the arrival of seven brutes, that will cross the place at that hour. Here is a bag, into which you shall put the whole gang. Be most careful, and see that not a single one of them escapes; otherwise you will compel me to punish you". The menial did as he was ordered, and awaited till nightfall, when all of a sudden seven little porkers entered the garden. They were all seized, bagged and taken to *Yih-hsing* 一行 (2). The latter congratulated the menial on his thorough obedience, and ordered him to shut up the animals in the large jar, which he would find in the temple. The monk closed the opening with a strong wooden cover, which he sealed, writing thereon some Hindu characters in red ink (3). All this was done with the utmost secrecy, and nobody grasped the purpose of the monk.

Next morning, an official of the Board of Astronomy informed the emperor that the seven stars in the constellation of the Great Bear had disappeared from the heavens. The event being ominous in the extreme, *Hsüen-tsung* 玄宗 summoned *Yih-hsing* 一行 into

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(1) Giles says his sense of justice was so keen that he did not wish to interfere in the case. Giles. Chinese Biographical Dictionary. p. 349.

(2) Bagging the "Great Bear" is a most extraordinary feat in the annals of astronomy. Such legends deserve no credence whatsoever, and utterly discredit Buddhism and Buddhist writers.

(3) Imperial orders in China were issued under seal, and marked with a cinnabar or carnation pencil. Taoists and Buddhists have cunningly imitated these dispositions, and write their charms in red ink. Chinese Superstitions. Vol. III. Preface. p. VI.

his presence, and inquired whether he could not bring back the missing stars. "To avert the misfortunes foreshadowed by such an unwonted prodigy, it will be necessary, said the monk, to grant a general amnesty throughout the empire" (1). The emperor granted the request, and thus the son of the widow, his benefactress, was set at liberty. Nobody suspected the device adopted by the cunning monk.

During the seven days which ensued, the monk released one of the piggies from the jar, and forthwith one of the stars in the Great Bear re-appeared in the heavens. At the close of the week, the whole constellation was completely restored.

In chatting with the monk, the emperor asked him one day how long would his reign last, and whether he could start on a tour of the empire?—"You may travel 10,000 miles without any misfortune befalling you".—"But then?, inquired the emperor". *Yih-hsing* 一行 kept silent, but handed to *Hsüen-tsung* 玄宗 a small golden coffer. The emperor opened the box through curiosity, and found within it a sprig of the medicinal plant called "spikenard", *Tang-kwei* 當歸 (2).

Later on, *Ngan Luh-shan* 安祿山 rebelled (3). *Hsüen-tsung* 玄宗 was compelled to flee to *Ch'eng-tu* 成都, in *Szechw'an* 四川, and as he crossed the ten-thousand mile bridge, *Wan-li-k'iao* 萬里橋, he understood the meaning of the monk's words, and hastened

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(1) A general amnesty was granted by *T'ai-tsung* 太宗 A. D. 637, in order to obtain from Heaven the prolongation of the life of the queen, and not for the reason assigned here by the Buddhist legend. Mc Gowan. The Imperial History of China. p. 298.

(2) *Tang-kwei* 當歸. *(Aralia edulis). Spikenard*, an aromatic plant, closely allied to *Valerian*. Used as a perfume and medicine in the East from a very remote period. Williams. Dictionary of the Chinese Language. — Century Dictionary and Cyclopædia.

(3) *Ngan Luh-shan* 安祿山. *Li Lin-fu* 李林甫, the Prime Minister, brought him to the Capital. Victorious in several expeditions against the K'itans, he rebelled at last, and called himself the emperor *Hsiung-wu* 雄武. He was assassinated by his own son, who wished to secure the succession for himself. Giles. Chinese Biographical Dictionary. p. 4.

back to the Capital. The expression *Tang-kwei* 當歸, besides indicating a plant, means also: "you must return". So on reaching the ten-thousand mile bridge, the emperor resolved to return. It was the advice given by the monk, and he wished to follow it (1).

In the closing years of the *K'ai-yuen* 開元 period (2), an official from *Honan* 河南, named *Fei-kwan* 裴寬, a zealous Buddhist, came and placed himself under the direction of *P'u-tsih* 普寂. One day, as they chatted together, *P'u-tsih* 普寂 said to his pupil that an urgent affair called him away for a short time. He proceeded forthwith to the large hall of the temple, lighted incense on the altar, and began praying. Scarcely a few moments elapsed, when a knocking was heard at the door, and a voice said: "The Great Master *Yih-hsing* 一行 has arrived." In fact, the monk advanced forthwith, saluted his teacher, and spoke a few words in secret. *P'u-tsih* 普寂 bowed his head, and granted what was demanded. *Yih-hsing* 一行 saluted anew three times, and proceeding to the Southern Hall, closed the door. *P'u-tsih* 普寂 summoned all his disciples, and bade them toll the bells of the monastery, as *Yih-hsing* 一行 was leaving for the Western Paradise. When the monks entered the hall, they found him dead. He was aged 45 years. *Fei-kwan* 裴寬 mourned for him as a pupil for a renowned teacher.

On the day of his burial, the monks accompanied his remains beyond the city walls. The emperor lamented him deeply, and to manifest his sorrow, suspended all audiences during three days.

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(1) Biographies of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 48-49. — General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 15. Art. 6. p. 8-9.

(2) The *K'ai-yuen* 開元 period extended from A. D. 713-740. Giles. Chinese-English Dictionary.

His corpse remained exposed for 21 days, and seemed as fresh as if he was still living. *Hsüen-tsung* 玄宗 had an inscription placed over his tomb, and granted 500, 000 cash to erect a tower and a brass statue in his honour. *Yih-hsing* 一行 was canonized under the title of "highly intelligent monk", *Ta-hwei shen-shi* 大慧禪師 (1).

(1) Giles. Chinese Biographical Dictionary. p. 350 — Biographies of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 50-51. — General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 15. Art. 6 p. 8-9; Art 7. p. 1.

ARTICLE XXXIII.

THE FOREIGN BUDDHIST MONK.

SI-YUH-SENG SHEN-SHI 西域僧禪師.

This Buddhist monk came from a distant country, *Si-yuh* 西域 (1), to the West of China. He reached *Ch'ang-ngan* 長安 A. D. 639, during the reign of *T'ai-tsung* 太宗 (2), second emperor of the *T'ang* 唐 dynasty. He wore straw-sandals and his features were far from attractive.

Three days before his arrival, a son was born to a certain Mr *Wei* 韋, and on this occasion, he invited some monks to come and thank the gods in his home. The foreign monk was not invited, but he happened to be among those who visited Mr *Wei* 韋. The members of the family and their friends were highly displeased in seeing the stranger enter their home, so when the ceremony was over, they laid out a table in the interior courtyard, and served the monks with only a few common dishes. Dinner being over, Mr *Wei* 韋 ordered the nurse to present the child to the monks, in order that they might forecast whether he would live a long or short life.

The foreign monk then advanced, and greeting the child, said: "How do you do, my little lad?; there are several years since we met last" (3). The child seemed highly pleased on hearing these words, but the by-standers understood little of their meaning,

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(1) *Si-yuh* 西域 From *Si* 西, West, and *Yuh* 域, a frontier, a far off country to the West of China, probably Khotan, Kashmir, or the Tangut country. Giles calls him a "Tartar" monk. Williams. Dictionary of the Chinese Language.—Giles. Chinese Biographical Dictionary. p. 236.

(2) *T'ai-tsung* 太宗 reigned A. D. 627-650. Giles. Chinese-English Dictionary.

(3) This foreign monk admitted the doctrine of metempsychosis, or the passing of the soul through various phases of existence, until it finally reaches *Nirvana*. Monier Williams. Buddhism. p. 110.

to such an extent that Mr *Wei* 韋 said: "Indeed, there are not yet three days since the child was born, and you tell him you have not seen him for long years; what do you mean by such strange language?" — "You cannot understand the matter, replied the monk". Upon Mr *Wei* 韋 insisting, the foreigner explained that the child was an incarnation of *Chu Ko-liang* 諸葛亮 (1). "This military leader served well his country when he was in *Szechw'an* 四川, and in his next phase of existence he will again make the nation happy. Two years ago, we met at *Kien-men* 劍門, and were on most intimate terms. I have heard it said he was to be reborn in your family, so I came hither to greet him". Mr *Wei* 韋 was quite nonplussed on hearing this strange announcement, and gave to the child the name of "Reborn Warrior", *Wu-heu* 武侯. When the child grew up, he became an officer, won the battle of *Kien-nan* 劍南, and was promoted to the rank of "Imperial Secretary", *Chung-shu-ling* 中書令 (2). During 18 years, he remained in *Szechw'an* 四川, and the words of the foreign monk were all borne out.

The same year A. D. 639, the State Historiographer *Fu-yih* 傅奕 (3) fell ill, and refused every remedy. This happened as the Tartar monk of the Court boasted that he could charm people into unconsciousness, and then charm them back to life again.

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(1) *Chu Ko-liang* 諸葛亮 (A. D. 181-234). A native of Yang-tu 陽都, in Shantung. Recommended to *Liu-pei* 劉備, he worked with him for the overthrow of *Ts'ao Ts'ao* 曹操. When the former became ruler of *Shuh* 蜀, in *Szechw'an* 四川, *Chu* 諸 was appointed Minister. He died in a campaign against *Wei* 魏, A. D. 234. Canonized as "Faithful Warrior", *Chung-wu*, 忠武, his tablet was placed in the Confucian temple A. D. 1724. Giles. Chinese Biographical Dictionary. p. 181-182.

(2) *Chung-shu* 中書. A clerk in a Board, a secretary. *Ling* 令, an officer. Hence an "Imperial Secretary". Williams. Dictionary of the Chinese Language.

(3) *Fu-yih* 傅奕 (A D. 554-631). Impeached Buddhism of being a foreign religion, breaking all ties between father and son, and contributing nothing to the public funds. The result was that severe restrictions were placed for a short time upon the teaching of this religion. Mc Gowan. Imperial History of China. p. 290 — Giles. Chinese Biographical Dictionary. p. 236.

Fig. 110

Le bonze Si-yu-seng (du Si-yu) salue le nouveau né de Monsieur Wei.

The Si-yuh (foreign) bonze greets M^r^ Wei's new born child.

The emperor begged him try his art on the minister. *Fu-yih* 傅奕 replied: "Let him try, but he will not succeed with me; all these pretended incantations have absolutely no efficacy". In fact he tried, but thoroughly failed. *Fu-yih* 傅奕 felt no worse for the experiment, but the monk collapsed at his feet.

P'O-LO-MEN 婆羅門.

About the same time, another Hindu monk, called Brahmana (1), *P'o-lo-men*, possessed a tooth of Buddha, which he held could not be destroyed by the hardest metal. *Fu-yih* 傅奕 said to his son: "I have heard that the diamond is the hardest of all metals, but that an antelope's horn would shatter it to pieces; go and test it on Buddha's tooth". The so-called tooth was in fact broken, and people were thus convinced that its pretended resistance was all a sham (2).

Despite the above failures to prove their transcendent powers, these two monks are held to be holy personages, and are venerated in several Buddhist temples.

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(1) *Brahmana*, i. e. he who walks in purity; whose moral conduct is pure. Eitel. Sanscrit-Chinese Dictionary. p. 27.

(2) Biographies of the Gods, *Show-shen-ki* 搜神記. Vol. II. p. 55.—General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 9. p. 1.—Parker. China and Religion. p. 129.

ARTICLE XXXIV.

THE BUDDHIST MONK P'U-NGAN (A.D. 1115-1170).

P'U-NGAN SHEN-SHI 普庵禪師 (1).

The secular name of this monk was *Yin-suh* 印肅; his father's name was *Yü-tz'e* 余慈, and his mother belonged to the *Hu* 胡 family. He was a native of *P'u-hwa* 溥化, a village in the district of *I-ch'un* 宜春, in *Kiangsi* 江西. He was born on the 27th day of the eleventh month, A.D. 1115, or the 14th year of the emperor *Hwei-tsung* 徽宗, of the Northern Sung dynasty, *Peh-Sung* 北宋.

At the age of six, he beheld in a vision a monk, who placed his hand on his heart and said: "You shall understand this later on". Next morning he told his dream to his mother, who, upon examining his heart, found thereon a red precious stone (2). When grown up, he entered the Buddhist monastery of "Blissful Longevity", *Show-kiang-yuen* 壽降院, and studied there the doctrine. At the age of 17, he had his hair shaved off (3), and the next year was received as a full member of the Order. Well endowed, prudent, and besides of comely appearance, his teacher loved him exceedingly. When requested to recite prayers, he replied that it was sufficient to understand, but in nowise necessary to chant endless formulas.

In A. D. 1153, having reached the age of 38 years, he left his teacher, and took up his abode in the monastery of "Merciful Transformation", *Tz'e-hwa-sze* 慈化寺 (4). At this period he

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(1) *Shen* 禪. To sit abstractedly in contemplation, as required by *Dhyana*. *Shi* 師, a master, a teacher. Hence Buddhist monks, who contemplate and pray. Williams. Dictionary of the Chinese Language.

(2) See Illustration nº 111, where he is represented holding the precious stone in his hand.

(3) See Chinese Superstitions. Vol. V. p. 617.

(4) *Tz'e* 慈, merciful, compassionate. *Hwa* 化, to transform. Hence to prepare for metempsychosis.

Fig. 111

Pou-ngan chan-che reçoit la visite du bonze Tao-tsuen. Il tient en main sa perle rouge.

P'u-ngan Shen-shi is visited by the bonze Tao-tsun. He holds in his hand his vermilion gem.

changed his name, and took that of *P'u-ngan* 普庵, by which he is henceforth known. He spent his whole time in reciting the "Hwa-yen Sutra" (1), *Hwa-yen-king* 華嚴經, in his monastery. One day a sudden illumination burst upon his mind, and enabled him to understand the mystic meaning of these prayers. His whole body was in a state of perspiration.

A monk named *Tao-ts'ün* 道存 visited him in his cell, and was received with the greatest kindness. The visitor said to him: "Master, it's the second time that you are reborn; lose no time in making our doctrine flourish". Snow falling at the time, the stranger wrote on its surface a stanza in honour of *P'u-ngan* 普庵, and forthwith disappeared.

Soon afterwards, an official named *Ting Yiu-ki* 丁右驥, accompanied by an old man called *Liu Ju-ming* 劉汝明, invited him to come down to the plain. All expenses would be borne by them, and a special pavilion in honour of Buddha would be erected in the Tz'e-hwa monastery, *Tz'e-hwa-sze* 慈化寺. At first he refused, but later on consented to accompany them. The people came in crowds to listen to him, and a great number believed his words and teaching. He cured many who were ill, by simply giving them some grass to eat (2). As to those who were affected with contagious diseases, and abandoned by their relatives, he handed them a short stanza, and they were immediately cured. On several occasions, he displayed marvellous powers by procuring fine weather (3), expelling evil spirits, and destroying haunted temples.

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(1) *Hwa-yen Sutra.* A work of the *Mahayana School*, attributed to *Nagarjuna*. It indulges in fanciful and mythological abstractions, which are deemed to lead to salvation. Edkins. Chinese Buddhism. p. 23 and 237. — Chinese Superstitions. Vol. VII. p. 410. note 3.

(2) The intelligent reader will see in this a pure legend, destitute of all historical truth.

(3) He may have had some knowledge of meteorology, and thus forecast fine weather.

Several rich folks contributed to the repair of his monastery, while day-labourers and others offered their work free. Throughout the whole country bridges and roads were repaired. When asked how he had attained such a high degree of virtue, he was wont to trace signs in the air with his hand, and chant a stanza in which all the people joined. He composed also two other little ditties, called *Cheng-tao-ko* 證道歌 and *P'an-yuen-luh* 剏源錄, which together with a third one became very popular.

On the 21st day of the 7th month, A. D. 1170, he took a bath, changed his clothes, entered into a trance and expired. He was aged 55 years.

As soon as his demise was known, people flocked in crowds to venerate his remains. He received early a posthumous title, to which *Ch'eng-tsung* 成宗, of the *Yuen* 元, or Mongol dynasty, added in A. D. 1300, the two characters *Ta-teh* 大德, meaning "Great Virtue" (1).

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(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 18. Art. 3. p. 6. – Chronicles of Gods, *Show-chen-ki* 搜神記. Vol. 1. p. 39-40.

ARTICLE XXXV

THE BUDDHIST MONK CHI-HSÜEN

CHI-HSÜEN SHEN-SHI 智玄禪師

This monk reached the Capital (1) at the commencement of the reign of *I-tsung* 懿宗 (A. D. 860-874), of the *T'ang* 唐 dynasty. Biographers give no details of his birth and early life.

The Venerable monk Kanaka, *Kia-no-kia tsun-cheh* 迦諾迦尊者, was then in the city, and suffering from a terrible disease, called *Kia-mo-lo* 迦摩羅 (2), everybody abandoned him. *Chi-hsüen* 智玄 went charitably to visit him. Soon afterwards the monk departed, and said to *Chi-hsüen* 智玄: "if ever any misfortune befalls you, come and see me at the "Tea-dike hill", *Ch'a-lung-shan* 茶隴山, in P'ang-chow 彭州, *Szechw'an* 四川. As landmarks, you will find two large pine-trees near the place. Hereupon, he set out on his journey, while *Chi-hsüen* 智玄 proceeded to the monastery of the "Peaceful Realm", *Ngan-kwoh-sze* 安國寺 (3), where he led a very regular life. The emperor visited him there in A. D. 861, and conferred on him the honorary title of "Intelligent and shrewd teacher of the kingdom", *Wu-tah-kwoh-shi* 悟達國師 (4); he made him also a present of a stool of fragrant wood, and treated him with great honour.

A short time afterwards, a sore, called in Chinese a man-faced ulcer, *Jen-mien-chw'ang* 人面瘡, broke out on his knee, The sore had two eyes, eyebrows, a mouth and teeth, and bore a

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(1) Then at *Ch'ang-ngan* 長安, in *Shensi* 陝西.

(2) Attributed to *Mara*, the Buddhist god of evil and destroyer of good

(3) *Ngan-kwoh-sze* 安國寺. From *Ngan* 安, peaceful, calm. *Kwoh* 國 a state, a kingdom. And *Sze* 寺, a Buddhist monastery. Williams. Dictionary of the Chinese Language.

(4) *I-tsung* 懿宗 was a fervent Buddhist, and in the last year of his reign had some of Buddha's bones brought to the Capital, despite the remonstrances of his Privy Council. Mc Gowan. Imperial History of China. p. 335.

strong resemblance to a human head. Whenever the monk attended to it, the mouth opened, and caused intense pain throughout the body. Several doctors were consulted, but failed to afford any notable relief. At last, he remembered the words of Kanaka, that if any misfortune befell him, he had but to betake himself to *Szechw'an* 西川. Setting out forthwith, he reached at nightfall the assigned place, and perceiving two pine-trees, walked in the direction indicated, until he found a vast and high temple. Here he met Kanaka, who awaited him on the door-step, and took him into a large central hall. Having spent the night there, he told his friend the next morning how he had been afflicted with a grievous ulcer on the knee. "It is easy to get rid of it, said the monk; here at the foot of the hill flows a limpid stream; if you wash your sore knee in it to-morrow morning, you will be cured forthwith." Early next day a servant led him to the brook, but he had no sooner commenced to wash the sore, than a human voice came forth from it, saying: "Wait a moment; I have two words to say to you before you wash your knee in these waters. As you are a learned man, you must have read the history of the Western Han dynasty, *Si-Han* 西漢 (B. C. 206 — A. D. 25)". — "Yes, replied the stranger." — "Then, continued the voice, you know that *Yuen-ngang* 袁盎 (1) caused the death of *Ch'ao-ts'o* 鼂錯 (2). Well, you are *Yuen-ngang* 袁盎, and I am *Ch'ao-ts'o* 鼂錯. I am here to avenge myself on you. During the ten previous generations, you led a virtuous life, and so I could not injure you, but since the emperor has loaded you with honours, you have fallen from your former austere life, and this has enabled me to avenge myself. This morning, the Venerable Kanaka, *Kia-no-kia tsun-*

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(1) *Yuen-ngang* 袁盎. Died B. C. 148. Bribed by the Prince of Wu, he persuaded *Han Wen-ti* 漢文帝 to put *Ch'ao-ts'o* to death, as a means of appeasing a rebellion. Perished finally by the hand of an assassin. Mayers· Chinese Reader's Manual. p. 290. — Giles. Chinese Biographical Dictionary. p. 975.

(2) *Ch'ao-ts'o* 鼂錯. Died B. C. 158. Counsellor to *Wen-ti* 文帝. Advised abolition of Feudal Dependencies. Opposed by the princes, the emperor ordered him to be put to death. Mayers. Chinese Reader's Manual. p. 32.

Fig. 112

Tche-hiuen chan-che retrouve Kia-no-kia-tsuen tché à la pagode aux grands sapins à Tcha-long-chan.

Chi-hsüen Shen-shi meets Kia-no-kia-tsun-cheh in the great pine temple at Cha-lung-shan.

ARTICLE XXXVI

THE OLD BUDDHA KI-KUNG (A. D. 787-1152).

KI-KUNG LAO-FUH P'U-SAH 暨公老佛菩薩

Ki-kung 暨公 is an incarnated form of the monk with the long eyebrows, *Ch'ang-mei shen-shi* 長眉禪師, who is reckoned among the 18 *Arhats* (1). His family name was *Ki* 暨, and his personal name *Ts'üen-chen* 存眞. His incarnation took place at *Shui-kih* 水吉, a village of *Ngeu-ning* 甌寧, in the province of *Fukien* 福建. From early years, he practised Buddhist abstinence (2), and worshipped the Goddess Kwan-yin, *Kwan-yin P'u-sah* 觀音菩薩 (3). One night she appeared to him in a dream, touched his head, and made him a Buddha. Henceforth a cloud environed his head, and accompanied him wherever he went.

For several years he lived in the house of *Ts'eng Kung-kin* 曾公瑾. He liked to work and live in his own way, without concern as to what people might say. Everybody was astonished to see the cloud hovering above his head, as he laboured in the fields during the Summer months. When his work was over, he occupied his leisure time in making straw-sandals (4), which he suspended from a tree and placed at the disposal of the public. The people seeing his good deeds, called him Mr *Ki-kung* 暨公, and seldom employed his personal name. The head of the house, *Ts'eng Kung-kin* 曾公瑾, treated him well, but a female servant

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(1) *Mâha-Kasyapa*, first patriarch of Indian Buddhism. He is represented as an old man with extremely long eyebrows. Chinese Superstitions. Vol. VII. p. 369. Illustration nº 76.

(2) See on Buddhist Abstinence. Chinese Superstitions. Vol. IV. Ch. 13. p. 451-455.

(3). See on *Kwan-yin*. Chinese Superstitions. Vol. VI. Ch. 8. p. 134-233.

(4) Worn by country-folks, chair-bearers, cooiies, through reasons of economy, and to prevent them from slipping on the muddy or cobble-stone roads of the country.

Ki-kong lao-fou pou-sah, Sa victoire sur le grand serpent.

The Pusah Ki-kung-lao-fuh. His victory over the great serpent.

detested him, and looked on him with jealousy; at times, she neglected to put salt in his food, or mingled therewith fish and shrimps (1). *Ki-kung* 暨公 threw them into the water, and forthwith they recovered life, and swam away (2).

The monk dwelt for some time at *Ki-yuen* 暨源, and later on at *Chung-yuen* 仲源, a village-place of *Ch'ung-jen-teh-li* 崇仁德里. On the Lien-yuen hill, *Lien-yuen-shan* 蓮源山, lived a maleficent demon, who assumed the form of a large snake, terrorized the country, and devoured so many of the inhabitants that their bones formed a mound. The good folks of the country begged *Ki-kung* 暨公 to kill the monster. He promised to do so, and for this purpose seized one of the house-posts, tied to it a heavy stone, and set out for the hill.

The Genius of the hill (3), subdued by the maleficent demon, appeared to him. He wore a golden coat of armour and helmet, and bore in his hand an iron club. His aspect inspired terror. "I have long desired to meet you, and declare myself your disciple", said he to the monk. The latter imposed on him the name of *P'an-t'u-wang* 槃茶王. Another spirit, who inhabited the temple of Hung-shan, *Hung-shan-miao* 洪山廟, at *Loh-t'ien-li* 洛田里, came also to greet him. His name was *Chu Pang-shi* 朱邦式, and he was accompanied by 500 heavenly warriors, who were to help him in defeating the snake. Chu likewise declared himself his disciple.

The two Genii fought with the snake that erected its crested head, and was assisted by other superhuman monsters most difficult to defeat.

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(1) Buddhist abstinence forbids the eating of animal food, fish, crabs, shrimps, oysters, mussels etc... Chinese Superstitions. Vol. IV. Ch. 12. p. 451.

(2) Buddhism ever revels in the marvellous. Edkins. Chinese Buddhism. p. 236. — Monier Williams. Buddhism. p. 75.

(3) Mountains, hills, rivers, streams, forests, are held to be presided over by a tutelary Genius.

Hereupon *Ki-kung* 暨公, who bore in his hand a paper fan, tossed it up into the air, and forthwith it was changed into a large centipede (1), which attacked the snake and wounded it in the abdomen. The vanquished monster begged *Ki-kung* 暨公 to spare its life, a favour which was granted, but he gave the centipede to the Genius of the hill, ordering him to suspend it from his armour, and be thus protected from the maleficent demon. He then bade the serpent live in a hole in the ground, and cease henceforth from molesting the people. From that time, serpents live in holes and hide within the earth (2).

Ts'eng Kung-kin 曾公瑾 erected at his own expense a large temple at the foot of the mountain, and abode there together with the monk, both of whom lived on pine-tree grains (3), while their drink was the water of the adjacent stream. *Ki-kung* 暨公 even indicated three other places where water could be found in abundance. The event bore out his prevision, and water runs in these streams down to the present day.

The day approached in which *Ki-kung* 暨公 was to enter *Nirvana*. He took a bath, and said to the servant: "When your master will return, tell him to wash himself in the same water which I have used". Instead of obeying him, she allowed the water run off on the floor through spite for the monk.

When *Ts'eng Kung-kin* 曾公瑾 returned, he learned what had happened, and as some of the water still remained, he rolled himself on the ground, and the same day set out for the Western Paradise, *Si-t'ien* 西天 (4), accompanied by the monk.

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(1) See Illustration nº 113, where all this legend is graphically described.

(2) Natural History utterly contradicts this legendary origin of serpents and snakes burrowing in the earth.

(3) The resin and grain of the pine-tree are held by Taoists to confer longevity and immortality. Chinese Superstitions. Vol. V. p. 724.

(4) A latter-day invention of Buddhism, due principally to the "Pure Land School", and connected with the worship of *Amitabha*. Chinese Superstitions. Vol. VI. p. 111-113 (*Sukhavati*, or the Western Paradise).

This memorable event took place on the 10th day of the sixth month, A. D. 1152. *Ki-kung* 暨公 had thus lived 365 years.

As this number corresponded with that of the days of the year, he was called the Old Buddha, *Lao-fuh* 老佛. Since the time of the Sung dynasty, *Sung-ch'ao* 宋朝 (1), down to the present day, pilgrims flock to the mountain from the 1st to the 19th of the sixth month, and surpass in numbers those who proceed to *Kiu-hwa-shan* 九華山, in honour of *Ti-tsang-wang* 地藏王 (2)

In A. D. 1188, being the 25th of the reign of *Hsiao-tsung* 孝宗, of the Southern Sung dynasty, *Nan-Sung* 南宋, the local officials obtained for him from the emperor the posthumous title of "steady and intelligent master", *Ting-ying T'ung-kioh ta-shi* 定應通覺大師.

Under the *Yuen* 元, or Mongol dynasty (3), other titles were bestowed upon him, but practically he is better known as the "Old Buddha Ki-kung", *Ki-kung lao-fuh P'u-sah* 暨公老佛菩薩. These are the six characters embodying the principal part of his long posthumous titles (4).

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(1) This dynasty reigned from A.D. 960 to 1280.

(2) See Chinese Superstitions. Vol. VII. p. 235-249.

(3) The *Yuen* 元 dynasty ruled China A. D. 1280-1368. It was during this period that Marco Polo, the great Venetian traveller, visited the country.

(4) Chronicle of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 33-34

ARTICLE XXXVII.

THE HWA-YEN BUDDHIST MONK (6TH CENTURY).

HWA-YEN HWO-SHANG 華嚴和尙.

During the reign of *Wu-ti* 武帝 (A. D. 502-550), of the *Liang* 梁 dynasty, Sakyamuni, *Shih-kiah-fuh* 釋迦佛, despatched to the world one of his ancient discipies named *Ngo Siu-lo* 阿修羅, for the purpose of preaching his doctrine to mortals. *Ngo* 阿 was a contemporary of *Chi-kung* 誌公 (1). He manifested his dislike to be reborn as a child from the womb of a mother (2), but assumed the appearance of an old monk who lived in the *Wei* 魏 kingdom. Thence he set out for the Monastery of the Heavenly Palace, *T'ien-kung-sze* 天宮寺, at *Lohyang* 洛陽, reciting on the way the Hwa-yen Sutra, *Hwa-yen-king* 華嚴經 (3), whence he was styled the Hwa-yen monk, *Hwa-yen Hwo-shang* 華嚴和尙. The number of his disciples exceeded 300, a fact which made him also be called the Patriarch of the North. He reached moreover a high degree of virtue, and displayed much zeal in expounding the doctrine of the Hwa-yen Sutra, *Hwa-yen-king* 華嚴經. Previous to the arrival of the monks in the dining-hall, he had every thing carefully arranged, and commenced the meal only when all were present.

Among his disciples, one *Hsia-lah* 夏臘, who was the most fervent of all, happened to be ailing, and compelled to remain in

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(1) *Chi-kung* 誌公 (A. D. 425-514). A native of Nanking. He belonged to the school of Bodhidharma. The founder of the Liang dynasty was his devout follower, and allowed him enter the palace at will. Giles. Chinese Biographical Dictionary. p 649. — Chinese Superstitions. Vol. VII. p. 434. note 4; p. 457-463.

(2) See the various ways in which souls may be re-incarnated. Chinese Superstitions. Vol. I. p. 136-137.

(3) *Hwa-yen Sutra*. A work of the *Mahayana School*, attributed to *Nagarjuna*. It indulges in fanciful and mythological abstractions, which are deemed to lead to salvation. Edkins. Chinese Buddhism. p. 230.

his cell. The monk *Sha-mi* 沙彌, not finding his rice-bowl at table, took that of *Hsia-lah* 夏臘; but before he had finished eating, the sick monk requested that his bowl be brought to him. *Sha-mi* 沙彌 hastened to empty its contents, and deliver the bowl, but as he passed through the door-way of the dining room, a brick fell down and shattered the vessel to pieces. Upset by such an untoward mishap, the monk made every possible excuse to *Hsia-lah* 夏臘. The latter, however, flew into a fit of anger (1), and said that people wanted him to die of hunger etc... In fact the fit was so severe that it caused his death.

More than a hundred discipies, and among them *Hsia-lah* 夏臘, were listening to *Hwa-yen* 華嚴 explaining the law, when all of a sudden a blast of wind swept over the valley. "Hide yourself behind me", said the teacher to *Sha-mi* 沙彌. Soon afterwards, a large snake appeared in the courtyard, and approaching the lecture-hall, seemed to seek out somebody. *Hwa-yen* 華嚴 seized a stick and bade the monster remain still. The snake bowed down its head, closed its eyes, and obeyed. The teacher then struck it slightly on the head, and said: "As you know already all the duties of a monk, you should faithfully serve Buddha". *Hwa-yen* 華嚴 requested all the monks to pray to this purpose, and imposed on the snake to observe the five Buddhist prohibitions (2), after which the monster disappeared. Later on, *Hwa-yen* 華嚴 explained the mystery to the disciples. "*Hsia-lah* 夏臘, said he, was a monk of great virtue, and could reach the state of a Buddha, but because he gave way to anger, on seeing his rice-bowl shattered to pieces, he was changed into a snake

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(1) Anger is one of the ten fetters, or corrupting influences, from which every Buddhist monk must endeavour to get rid of. Perfect self restraint is the ideal to be attained. Monier Williams. Buddhism. p. 127.

(2) The 5 moral prohibitions are: 1° kill not any living thing; 2° steal not; 3° commit no impurity; 4° lie not; 5° drink no intoxicating liquors. All these are borrowed from Brahmanism, except the last. Monier Williams. Buddhism. p. 126, 239 and 535. — Chinese Superstitions. Vol. IV. p. 454.

immediately on expiring (1). His purpose on coming here, was to avenge himself on *Sha-mi* 沙彌; had he succeeded in devouring him, his sin could not be remitted, and he would suffer the torments of Hades for ever (2). I imposed on him the 5 prohibitions of the Buddist Law, but on leaving the hall he will die forthwith; go and see if this takes place." Hereupon all the monks went out and followed him for a long distance, as he crept through the brushwood and high grass. At last, reaching a deep glen, he struck his head against a rock, and expired. The monks returned and informed their teacher of the sad end of the monster. *Hwa-yen* 華嚴 then disclosed to them that he was reborn in the family of *Fei-k'wan* 裴寬, an official of the Ministry of War, and would appear again in the world as a female child, but was to die on reaching the age of 18. In a subsequent rebirth, he would be again changed into a man. When coming to the world as a girl, his mother will suffer much in the pangs of childbirth, and you should pray for her speedy delivery. Hereupon the monks proceeded to the house of *Fei-k'wan* 裴寬, and found the family filled with sadness.

"Since five or six days, said the good man, my wife is in the pangs of childbirth, and her life is in jeopardy". The monks said to him to place a bed and a mat at the door of the patient's room. They then offered incense, and cried out three times: monk, monk, monk! (3). Forthwith the woman in travail gave birth to a female child, who died on reaching the age of 18 years.

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(1) Buddhism admits the doctrine of metempsychosis, teaching that man's soul after death may be reborn, either in another human being, or into the body of an animal, according to its merits or demerits in a previous life. Chinese Superstitions. Vol. I. p. 133 (Metempsychosis).

(2) It has been stated in Chinese Superstitions. Vol. VII. p. 256, that the Buddhist Hades is not eternal. Here, a contrary opinion is held by *Hwa-yen*.

(3) The unborn babe was the ex-monk *Hsia-lah* 夏臘, condemned for his uncontrolled anger to be reborn as a female in a new phase of existence.

Twenty years after the demise of the damsel, a young man came to the monastery, and begged *Hwa-yen* 華嚴 to receive him among the monks. The abbot shaved his head with his own hands (1), and gave him the name of *Shi-kioh* 始覺, i. e. "First illumined". He then said to his disciples: "This monk is *Hsia-lah* 夏臘, born formerly as a female child in the family of *Fei-k'wan* 斐寬, and who becomes again to-day a member of the Brotherhood." *Hsia-lah* 夏臘 later on reached the rank of a Buddha.

Hwa-yen 華嚴 had no sooner learnt the arrival of *Chi-kung* 誌公 at *Lohyang* 洛陽, than he bade farewell to his disciples, and said to them: "I am proceeding to the Western Paradise, *Si-t'ien* 西天 (2), together with him"; whereupon he expired.

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(1) The admission ceremony of a Buddhist novice consists in cutting off the hair, donning the robe, and reciting the three-refuge formula: "I go for refuge to Buddha, the Law and the Sangha". Monier Williams. Buddhism. p. 78.

(2) The Western Paradise is the happy land to which nearly all modern Buddhists aspire. Chinese Superstitions. Vol. VI. p. 113.

ARTICLE XXXVIII.

THE MONK BUDDHABHADRA (A. D. 358-429).

FUH-T'O-POH-T'O-LO SHEN-SHI 佛馱跋陀羅禪師.

The Sanscrit name of this monk, *Buddhabhadra*, means in Chinese "Enlightened Sage", *Kioh-hsien* 覺賢. He was a native of *Kapilavastu*, his family name being Sakya, *Shih* 釋, and he traced his origin to Amritodana Raja (1), uncle of Sakyamuni. His parents having died when he was of early age, his maternal grandfather, *Kiu-p'o-li* 鳩婆利, took compassion on him, and seeing him intelligent, placed him in a Buddhist monastery (2).

Having attained the age of 17, and memorizing with his companions the Buddhist prayers, he learnt in a single day more than the others did in a whole month; hence his teacher was wont to say he did alone the work of 30 persons. He was finally received as a full-trained monk, made great strides in virtue, and grasped the meaning of all the *Sutras*.

He then set out for *Ki-pin* 罽賓, accompanied by *Kia-tah-to* 迦達多, both of whom abode together for several years. One day, he appeared to his companion, when the latter knew full well he was then shut up in his cell. *Kia-tah-to* 迦達多 saw thus that he was a saint, and besides he witnessed so many other prodigies that his veneration for him increased (3). Already he desired eagerly to preach the Law in far away countries. Hereupon

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(1) *Amritodana*, i. e. the king that feasts on ambrosia, translated in Chinese as *Kan-luh-fan-wang* 甘露飯王. Eitel. Sanscrit-Chinese Dictionary. p. 8.

(2) Beal says he became a disciple at 5 years of age,' and daily read a thousand words of the *Sutras*. Beal. Four Lectures on Buddhist Literature in China. p. 16.

(3) Sangadatta, his fellow student, states also that he went frequently to the *Tuchita* heavens, to see *Maitreya*. Beal. Four Lectures on Buddhist Literature. p. 17.

Fig. 114

Fou-touo-pa-touo-louo, s'embarque pour la Chine.

Buddhabhadra (in Chinese. "Fu-to-p'o-to-lo") sets sail for China.

a monk called *Ts'in-chi-yen* 秦智嚴 reached *Ki-pin* 罽賓, and taught the monks that real perfection consists in preaching the Law. He then asked which of them was advanced enough in virtue to travel to the East, and expound there the Law? All pointed out *Buddhabhadra*, and forthwith he set out to fulfil his mission. Having bidden farewell to his teacher and condisciples, he proceeded on his journey, and after three years reached the foot of the Karakorum Mountains, *Ts'ung-ling* 葱嶺 (1). Here he tarries at *Kiao-chi* 交趾, and thence sets sail for China (2). As the boat passed near an island, the monk wished to land, but the sailors refused, for the wind was then most favourable. They had, however, scarcely sailed 30 miles when the wind changed, and forced them back to the island which they had recently passed, whereupon the crew took him for a saint, and promised to obey him in all things.

Several boats soon passed by enjoying a favourable breeze; the sailors wished to travel together with them, but the monk advised them not to do so, and later on it was learnt that all had perished in a storm. On another occasion, he ordered to set sail in the midst of the night, but the crew refused, whereupon he himself rowed away the boat, and took it to the high sea. A short time afterwards, the news reached that pirates had entered the harbour, and pillaged all the boats anchored in the place.

On reaching *Tung-lai-kün* 東萊郡 (*Ts'ing-chow* 青州), he learnt that Kumerajiva, *Kiu-mo-lo-shih* 鳩摩羅什 (3), was at *Ch'ang-ngan* 長安, and hastened to visit him. The famous translator received him most cordially, and both conversed at length on matters beyond the ken of ordinary mortals. At this

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(1) The *Karakorum Range* separates the Punjab from Chinese Turkestan. The pass leading to Yarkand is 18, 500 feet high.

(2) He travelled probably on the *Tarim*, and crossed *Lob-nor*, then a vast expanse of water, to-day a marsh.

(3) *Kumerajiva*. See full account of this great Buddhist translator. Chinese Superstitions. Vol. VII. p. 476-481.

time, *Yao-hsing* 姚興 (1), who assumed the title of the Later Ts'in, *Heu-ts'in* (A. D. 394-416), was a fervent Buddhist. Over 3.000 monks lived in the Capital, and were favourably received at Court, where they wielded great influence with the higher officials. *Buddhabhadra*, however, remained somewhat apart. One day, speaking to his disciples, he said: "Yesterday, I saw five boats setting sail from my native country." These words made him be taken for a visionary, and he was expelled from the monastery. On leaving, he said to his adversaries: "My body is like water; it may be placed wherever anybody pleases." Having uttered these words, he left the monastery, accompanied by his disciple *Hwei-kwan* 慧觀, and some other ten monks. Several others, and over a thousand lay folks assisted at his departure.

Soon afterwards, *Yao-hsing* 姚興 hearing of what took place, sent a messenger to recall the monk. The latter thanked him, but refused to return. He then proceeded South, to *Lü-yoh* 廬岳 (2), where he met a monk named *Shih-yin-yuen* 釋隱遠, who received him with great kindness, and consoled him over the ill-considered measure taken against him because of his visions.

He even sent one of his disciples, named *T'an-yih* 曇邑, to arrange the matter with the monks of *Ch'ang-ngan* 長安. The messenger succeeded, and returned with several prayer formulas. *Buddhabhadra* had little liking for a sedentary life (3), and

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(1) *Yao-hsing* 姚興, (A. D. 366-416). In 394, he assumed the title of the *Later Ts'in*, but in 399, become a petty prince or *Wang* 王. Giles. Chinese Biographical Dictionary. p. 390.—Chinese Superstitions. Vol. VII. p. 479. note 2.

(2) Here was a mountain, at the foot of which stood a large Buddhist monastery. While staying there, Buddhabhadra translated several Sutras. Beal. Four Lectures on Buddhist Literature. p. 17.

(3) Beal states that he translated several books, both in the Capital and at Mt Lü, among them a valuable life of Buddha, a new *Amitayus Sutra*, and the *Vinaya* of the *Sangha*. Beal. Four Lectures on Buddhist Literature. p. 17.

preferred travelling. After a year's stay at the mountain, he set out for *Kiang-ling* 江陵, and inquired there whether any news had been received about the departure of five boats from India. The event was thoroughly confirmed, and henceforth both scholars and the people venerated him as a seer. He refused, however, all presents offered him.

One day, *Buddhabhadra* and his disciple *Hwei-kwan* 慧觀 requested *Yuen-pao* 袁豹 to treat them to dinner. This man was a high official under *Wu-ti* 武帝, of the *Sung* 宋 dynasty, and accompanied the emperor in his expedition against *Liu-yü* 劉毅 (1). *Yuen-pao* 袁豹 was not a follower of Buddha, and received niggardly the too monks, who withdrew in a half-famished condition. *Yuen-pao* 袁豹 said to them: "You have not eaten sufficiently; wait till we get you something more." *Buddhabhadra* replied: "We have eaten all that was given us so grudgingly." The host still ordered to bring in some rice, but as none was found, he was thoroughly put to shame. "Who is this monk that accompanies you, said he to *Hwei-kwan* 慧觀?"—"He is, replied the disciple, a man of great virtue." *Yuen-pao* 袁豹 filled with admiration, recommended him to the Generalissimo of the army. The latter received him in audience, treated him most honourably, brought him to the Capital, and assigned him as residence the monastery of Tao-ch'ang, *Tao-ch'ang-sze* 道塲寺 (2).

Buddhabhadra died A. D. 429 (3), having then reached the age of 71 years (4).

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(1) *Liu-yü* 劉毅 An ambitious General, who supported the Eastern Tsin, in their struggle with the other rival chieftains

(2) *Tao* 道, intelligent. *Ch'ang* 塲, a residence, a hall. *Sze* 寺, a Buddhist monastery. Hence the "monastery of intelligent halls". Williams. Dictionary of the Chinese Language.

(3) He came to China A. D. 406. Eitel. Sanscrit-Chinese Dictionary. p. 28.

(4) Chronicle of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 35-37.

ARTICLE XXXIX.

THE BUDDHIST MONK PAO-KUNG.

PAO-KUNG SHEN SHI 寶公禪師.

This monk was a native of *Sung-shan* 嵩山 (1), and bore the secular name of *Kao Leu-shi* 高樓士. This is all that is historically known about him. He seems to have lived a long time after *Fuh T'u-ch'eng* 佛圖澄, since it is stated in the legend of the latter, that *Kao* 高 reached a monastery built several years previously by that monk. This *Fuh T'u-ch'eng* 佛圖澄 was an Indian Shaman, who reached *Lohyang* 洛陽 A. D. 310, and received the honorary title of "Great Monk" from the emperor *Shih-leh* 石勒, of the Later Chao, *Heu-Chao* 後趙. He died A. D. 349.

The General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑, states that at the end of his life the monk *Chi-kung* 誌公 (2) took the name of *Pao-kung* 寶公. Are they not the same person, honoured under two different names?

Pao-kung 寶公, proceeding to the mountain of the White Stag, *Peh-luh-shan* 白鹿山, passed through *Lin-lü* 林慮, and there went astray, so that he did not know what way to take. Hereupon the tolling of a bell struck his ear, and he directed his steps towards the place whence the sound came. Ascending the hillside, he reached the entrance of a beautiful monastery, facing the South, and called the Mansion of Spiritual Retirement.

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(1) *Sung-shan* 嵩山. The highest and central peak of the 5 sacred mountains of China. It lies in *Honan* 河南, between the Yellow and the Han rivers. Williams. Dictionary of the Chinese Language.

(2) See on *Chi-kung* 誌公. Chinese Superstitions. Vol. VII. p. 457-463.

Fig. 115

Pao-kong chan-che.

Pao-kung Shen-shi.

Ling-yin-chi-sze 靈隱之寺 (1). Five or six powerful mastiffs, of enormous size, with white coarse hair and black snouts, guarded the doorway. Some of them were squatting, while others ran about, but all riveted their eyes on *Pao-kung* 寶公, who trembled from head to foot, and was almost on the point of retracing his steps. At this moment, an Indian monk appeared at the gate. *Pao-kung* 寶公 called out to him, but he seemed not to have remarked his distress, and entered the monastery, followed by the dogs. *Pao-kung* 寶公, collecting all his strength, ventured to advance towards the entrance, but found that all the gates were closed. In the Great Hall, he found only beds and seats, but no living being. Going towards the South-West, he discovered a small apartment, and seeing a bed there, he entered and occupied the place for the moment.

Soon afterwards, voices were heard in a hall to the East, and he perceived a large hole in the ceiling, much like the mouth of a well. From this opening came forth 50 or 60 monks, who after soaring through the air (2), alighted, and placed themselves side by side in the hall. Each one asked the other whence he came. One was from *Yü-chang* 豫章 (3), a second from *Ch'eng-tu* 成都, some from *Ch'ang-ngan* 長安 (4); others from *Ki-chow* 薊州 or *Ling-nan* 嶺南, and even a few from India. A late-comer reached at last, and was asked the reason of his delay. "I came, said he, from the monastery of Pi-ngan, *Pi-ngan-sze* 彼岸寺, East of *Siang-chow* 相州, where numerous monks flocked

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(1) *Ling-yin-chi-sze*. *Ling* 靈. mysterious, spiritual. *Yin* 隱, retired, private. *Sze* 寺, a Buddhist monastery. Hence a "place of spiritual retirement and tranquillity". Williams Dictionary of the Chinese Language.

(2) *Arhats* have acquired transcendent powers over Nature, matter, time and space. Chinese Superstitions. Vol. VII. p. 335.

(3) *Yü-chang* 豫章. An old name for *Kiangsi* 江西. Williams. Dictionary of the Chinese Language.

(4) *Ch'ang-ngan* 長安. The modern *Si-ngan fu* 西安府, capital of *Shensi* 陝西 province.

around the teacher *Kien-shen* 鑒禪. One of these, highly intelligent, plied us with various doctrinal questions, and I tried to solve them to the best of my ability; this is why I have reached so late."

The monk *Kien-shen* 鑒禪 was the teacher of *Pao-kung* 寶公, hence when the latter heard the name of his venerable master, he rose up and said: "*Kien-shen* 鑒禪 was in fact my master". Hereupon all the monks bowed to *Pao-kung* 寶公, after which the whole scene vanished as if by magic, and no trace of the monastery remained behind.

Pao-kung 寶公 finding himself at the foot of a tree, near a large forest, beheld before him a mountain, a valley, and a few birds hovering in the air. Arising, he proceeded on his journey, and further on met the monk Shang-t'ung, Expounder of the Law, *Shang-t'ung fah-shi* 尙統法師 (1). Telling him his vision, he asked him what could be the beautiful monastery which he beheld, and later on suddenly vanished from his view. "This monastery, said he, dates from the time of *Shih-chao* 石趙 (2), and was erected by the monk *Fuh T'u-ch'eng* 佛圖澄. All those who live in it are most extraordinary folks. The monastery becomes visible at times, then suddenly vanishes, or goes to another place. Those who dwell at the foot of the mountain frequently hear the tolling of a bell, but perceive neither monk nor monastery (3)."

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(1) *Fah-shi* 法師. Expounder of the Law. Monks engaged in teaching receive this honorary title. Eitel. Sanscrit-Chinese Dictionary. p. 156.

(2) *Shih-chao* 石趙 (A. D. 273-332). A high military commander of Turkic descent. In 319, he assumed the title of King of Chao, and in 328 was practically the ruler of China. He had at his Court an Indian Buddhist, *Fuh T'u-ch'eng* 佛圖澄, who pretended to be able to foretell events. Giles. Chinese Biographical Dictionary. p. 656.

(3) Chronicles of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 41-42.

Fig. 116

Tche-tsao chan-che. Le bonze aux revenants.

Chi-tsao Shen-shi. The bonze exorcizing ghosts.

ARTICLE XL

THE MONK CHI-TSAO

CHI-TSAO SHEN-SHI 智 璪 禪 師 (Died A. D. 638).

The family name of this monk was *Chang* 張. He was a native of *Ts'ing-ho* 清 河, and lost his parents at the age of 22. During a whole year, a long and tedious illness rendered him incapable of all work; in vain did he follow the prescriptions of several physicians, no improvement was realized. During a certain night a Genius appeared to him in a dream, and approaching his bed, breathed over his body. After three nights had elapsed, he found himself quite well again.

In A. D. 586, fourth year of the reign of *Chi-teh* 至 德 (1), he entered the monastery of the Precious Forest, *Pao-lin-sze* 寶 林 寺, became a full-fledged monk, and engaged in the ecstatic kind of meditation known as *Sadharma Pundarika Samadi*, or the Samadi, called the Flower of the Law, *Fah-hwa san-wei* 法 華 三 昧 (2).

From the very first night, he thought he saw a person come and shake the door and window of the cell where he slept. "What brings you here, during the night, shouted the monk?" "I came to see the lamps, answered the unknown visitor" (3).— The more he was questioned, the more he gave the same reply.

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(1) *Chi-teh* 至 德. Fifth ruler of the ephemeral *Ch'en* 陳 dynasty. He reigned from A. D. 583-590, and was overthrown by *Yang-kien* 楊 堅, founder of the *Sui* 隋 dynasty. Mayers. Chinese Reader's Manual. p. 33.

(2) Sadharma Pundarika Samadi, *Fah-hwa san-wei* 法 華 三 昧, i. e. the Samadi, Flower of the Law. A degree of ecstatic meditation, culminating in absolute indifference to all external influences. Eitel. Sanscrit-Chinese Dictionary. p. 106 and 114.

(3) It was customary to light several lamps during *Samadi*, and extinguish them one by one, until complete abstraction and cessation of all mental activity was reached.

In the same monastery dwelt also the monk Hwei-ch'eng, eminent for his great virtue, *Ta-teh Hwei-ch'eng shen-shi* 大德慧成禪師, who, on hearing the noise, said to his disciples: "Nobody would dare spend the night in the cell where this monk lives, because it is haunted by evil spirits. These are certainly bent on molesting him."

In the early morning, the old monk knocked at the door of *Chi-tsao* 智璪, and called out his name, but no answer was given. He then paced outside the cell, crying out: "Alas! Alas! he is probably dead."

At this moment *Chi-tsao* 智璪 opened the door, and asked the monk why he bemoaned in such a manner. "I feared, said he, that the evil spirits had killed you during the night; this is why I lamented over your fate."

The demons came again on the second night, and entered his cell, slashing the walls and the wooden posts. *Chi-tsao* 智璪 was then engaged in meditation, and had extinguished five of the lamps, one only remaining still burning. He was, however, in nowise troubled by the presence of the evil spirits.

A similar state of things went on unceasingly for 21 nights. At the end of this time, a spirit, garbed in blue dress, approached him and said: "I congratulate you on your behaviour; all will henceforth be well with you."

Chi-tsao 智璪 died A. D. 638, 12th year of the reign of *T'ai-tsung* 太宗, of the *T'ang* 唐 dynasty (1).

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(1) Chronicles of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 42-43.

ARTICLE XLI.

THE MONK T'UNG-HSÜEN (A. D. 634-730).

T'UNG-HSÜEN SHEN-SHI 通玄禪師.

This monk was a celebrated Buddhist writer. His family name was *Li* 李, and he lived to the North-East of *T'ai-yuen* 太原. He was seven feet in height, while his features presented a pale violet colour. He wore a heavy mustache, had long drooping eyebrows, and reddish hair growing in curling tufts on his head (1). Highly learned, Confucian and Buddhist books had no secrets for him. In A. D. 719, seventh year of *Hsüen-tsung* 玄宗, of the *T'ang* 唐 dynasty, he left *Ting-siang* 定襄, and abode at *Mêng hsien* 孟縣, where he was totally engaged in writing essays, and chanting the Hwa-yen Sutra, *Hwa-yen-king* 華嚴經 (2). During 20 or 30 years, he lived in total retirement from the world, his daily fare consisting of ten jujubes and a few grains of the cypress-tree.

One day, he took up his essays and prayer-formulas, and set out for *Han-shih-chwang* 韓十莊. Having accomplished about half the journey, he encountered a tiger, and succeeded in taming the animal by rubbing its neck. He then placed his two parcels of essays and prayers on the monster's back, and both proceeded on their way.

When writing his essays during the night, the light sometimes failed him; he then placed his brush between his teeth, and lo! two streams of bright light more than a foot long flashed from both extremities of the brush (3).

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(1) See Illustration, N° 117, where he is represented sitting at the foot of a tree.

(2) *Hwa-yen-king* 華嚴經. A work of the *Mahayana School*, attributed to *Nagarjuna*. It indulges in fanciful and mythological abstractions, which are deemed to lead to salvation. Edkins. Chinese Buddhism. p. 230 and 237.

(3) This is an example of the marvellous in which Buddhism delights, but the critical writer cannot accept its legends as reliable historical truth.

Every day, two nymphs of rare beauty brought him a box of food, and placed it beside his library. They also supplied him with ink and paper. When he had eaten, they took away the box. These marvels took place during 5 full years.

T'ung-hsüen 通 玄 wrote 40 books of essays, 80 books containing prayers, and 10 books of annotations. As he completed these works, a crowd from the neighbouring villages flocked to see him in his monastery, and he said to them: "Return quietly to your homes, I am going to depart." Some imagined he meant to leave for another country, but later on he told them plainly that his death was drawing near. They then accompanied him to his cell at the foot of the tower. All were filled with grief on hearing the sad news. "Do not give way to sorrow, said he; life and death are the common fate of all mortals." When the crowd had withdrawn to the foot of the mountain, they beheld mist and clouds enveloping its summit. Something extraordinary will surely happen, said they to one another, and in fact the monk died the following night at midnight. Forthwith a beam of white light ascended from the tower towards the heavens.

T'ung-hsüen 通 玄 died A. D. 730 (1), having reached the fine old age of 96 years.

When the crowd returned next morning to the monastery, they found his corpse beneath the tower, and a large snake clinging to his mouth and nose. The monster fled at their approach. The corpse of the deceased monk was then buried in a stone vault to the North of *T'ai-shan* 泰 山 (2).

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(1) This happened on the 28th of the 3rd month, the 17th year of *Hsüen-tsung* 玄 宗, of the *T'ang* 唐 dynasty.

(2) Chronicle of Gods, *Show-shen-ki* 搜 神 記, Vol. II. p. 47-48.

Fig. 117

Tong-hiuen chan-che, bonze écrivain.

T'ung-hsüen Shen-shi, famous Buddhist writer.

ARTICLE XLII.

THE MONK T'AN-WU-KIEH (5TH CENTURY).

T'AN-WU-KIEH SHEN-SHI 曇無竭禪師.

Shih-t'an-wu-kieh 釋曇無竭, which means in Chinese "Strength of the Law", *Fah-yung* 法勇, was born at *Hwang-lung* 黃龍, in the department of *Yiu-chow* 幽州. His family name was *Li* 李. From early years he entered the monastery, and practised virtue with all his strength. Of very regular habits, fervent in reciting his prayer-formulas, he soon won the good graces of his teacher.

In A.D. 420, first year of *Wu-ti* 武帝, of the *Liu-sung* 劉宋 dynasty, he made an arrangement with *Seng-mêng* 僧猛 and other monks, and left for *Honan* 河南, taking with him only his flags and other articles strictly necessary. He then travelled to *Si-kün* 西郡, *Liu-sha* 流沙, *Kao-ch'ang-kün* 高昌郡, *Mêng-tze* 黽茲, *Sha-k'in* 沙勤 (1), and finally reached the Karakorum Range, *Ts'ung-ling* 葱嶺, and the snowy mountains, *Hsüeh-shan* 雪山. He then passed over to the Kingdom of Kashmir, *Ki-pin* 罽賓 (2), and worshipped Buddha on arriving there. He spent a whole year in studying the *Pali* language (3), and secured also the Sutra of Kwan-yin, *Kwan-shi-yin show-ki-king* 觀世音受記經, in the same dialect. Later on, he travelled towards the West,

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(1) Cities on the way to Yarkand. Most Buddhist monks passed through these places when proceeding to India.

(2) ***Ki-pin*** 罽賓. The modern Kashmir, the ancient name for which, according to Chinese sources, was ***Kubha*** or *Cophene*. Kashmir was converted through Madhyantika, and became through Kanichka's reign the head-quarters of Buddhism. Eitel. Sanscrit-Chinese Dictionary. p. 53 and 58.

(3) *Pali*. The vernacular language of *Magadha*, called *Magadhi Prakrit*. Eitel. Sanscrit-Chinese Dictionary. p. 88.

reaching *Sin-t'eu* 辛頭 (1), and the river Na-t'i, *Na-t'i-ho* 那提河, which he crossed, attaining finally the country of the White Huns, *Yueh-shi* 月氏 (2), where he venerated the relics of Buddha.

Wu-kieh 無竭 was admitted as a full trained monk in the "stone-stopping monastery", *Shih-liu-sze* 石留寺, South of the T'an-t'eh mountain, *T'an-t'eh-shan* 檀特山. There, lived 300 monks earnestly engaged in the study of the Triyana, *San-ch'eng-hsioh* 三乘學. After visiting the country of the *Yueh-shi* 月氏, he travelled to Central India, encountering endless dangers, and reduced to eat bits of crushed stone on the way. Every day, however, he was faithful to recite his prayers in honour of *Kwan-yin* 觀音. As he journeyed towards the Kingdom of Kosala, *Sheh-wei* 舍衛 (3), and neared the Yeh-p'eng mountain, *Yeh-p'eng-shan* 野蓬山, he was assailed by a troop of wild elephants, but upon invoking Buddha's name, a lion sprang forth from a thicket, and put the animals to flight. After he had crossed the *Heng-ho* 恒河, he was also attacked by a herd of wild oxen, and again invoking Buddha, was delivered through the arrival of an eagle, which frightened and drove back the infuriated animals.

Having completed his travels in India, he proceeded to the coast, and set sail for *Kwang-chow* 廣州 (4), where he translated the Kwan-yin Sutra, *Kwan-yin-king* 觀音經. A copy of this translation is found in the Capital. The date of this monk's death is unknown (5).

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(1) *Sin-t'eu* 辛頭. The *Indus*, which rises in the Karakorum Range, crosses Kashmir, then flows South-West into the Arabian Sea.

(2) *Yueh-chi* 月氏. *Indo-Scythians*, also known as *Eptals* or *White Huns*. They occupied in the 1st and 2nd century a mighty kingdom in N. W. India, extending from Khoten to Kabul, and East to Agra. Hackmann. Buddhism as a Religion. p. 49. – Rhys Davids. Buddhism. p. 239.

(3) *Sheh-wei* 舍衛. Kosala, an ancient kingdom in Central India. Eitel. Sanscrit-Chinese Dictionary. p. 57.

(4) *Kwang-chow* 廣州. The modern *Canton*, capital of Kwangtung province.

(5) Chronicle of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 52.

Fig. 118

Tan-ou-kié chan-che, en chinois Fa-yong. Bonze voyageur.

Tan-wu-kieh Shen-shi, Fa-yung in Chinese. The wandering bonze.

ARTICLE XLIII.

THE MONK KIEN-YUEN (8TH CENTURY).

KIEN-YUEN SHEN-SHI 鑑源禪師.

Nothing is known on the native country of this Buddhist monk. All that tradition hands down to us is that he was highly virtuous, and explained unceasingly the Hwa-yen Sutra, *Hwa-yen-king* 華嚴經 (1), which he called the "Manual of the Buddhist monk".

He spent his life in a monastery at the foot of the "Glass Hill", *P'o-li-shan* 玻璃山. After his death, this monastery had but 500 bushels of rice for the provision of the year; however, it proved amply sufficient, and through the protection of the deceased monk, the quantity seemed never to diminish.

The monk Hwei-kwan, *Hwei-kwan shen-shi* 慧觀禪師, who lived in the same monastery, saw in a vision more than three hundred monks ascend to the heavens, each bearing in his hand a lantern shaped like a lotus-flower.

During the 29 years that elapsed from A.D. 713 to 742, a certain influential person, named *Ki-ning* 冀寧, felt persuaded that the monks deceived the people. Having ordered that nobody should light a lamp within a limit of 10 miles, he ascended secretly the hill, and kept watch throughout the night. On the third night, he beheld over a hundred lanterns lighting up the heavens, and a beam of red light extending 10 feet in the air. In presence of this spectacle, he fell on his knees, and regretted his previous incredulity. As he remained kneeling, behold a golden-clad genius, over 7 feet high, came forth from a fir-grove.

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(1) *Hwa-yen Sutra*. A work of the *Mahayana School*, attributed to *Nagarjuna*. It indulges in fanciful and mythological abstractions, which are deemed to lead to salvation. Edkins. Chinese Buddhism. p. 230 and 237.

He was accompanied by two divinities, one wrapt in white, the other in a yellow mantle of light. In the inner courtyard of the monastery, he perceived also, overtopping a cypress-tree, a lantern brilliant like the sun, and projecting its rays for a mile over the plain. A precious pearl, 10 feet in diameter, was also visible in the air.

On the Si-ling hill, *Si-ling-shan* 西嶺山 (1), a luminous arc, like a rainbow, spanned the heavens. At the summit of the arc, two bright lanterns were perceived, while four divinities, stood two by two, at both extremities of the vault. Their bodies were bathed in light, which projected its rays to a distance of over two yards.

Indian monks, youthful and aged, crossed over the luminous bridge, and seemed to accompany their Chinese brethren (2). *Ki-kung* 冀公 went to the rear of the fir-grove, and beheld in front of him the name of the monastery, *San-hsioh* 三學, i.e. the Three Schools. This inscription was illumined by a blazing lantern with pendants suspended thereto. Two others, one white and the other golden, lighted up the wall of the enclosure.

Two fervent followers of Buddha, one named *Wei-liang* 韋兩, and the other *K'ang-kao* 康臯, were wont to come every three months to the monastery, and celebrate the anniversary in which 300 divinities, *San-peh p'u-sah ta-chai* 三百菩薩大齋, were seen by this lantern-gazing monk (3).

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(1) *Si-ling-shan* 西嶺山, i. e. the hill of the Western Pass.

(2) This is intended to show that Chinese Buddhism is but a phase of the original religion, founded in India by Sakyamuni.

(3) Chronicles of Gods, *Show-shen-ki* 搜神記. Volume. II. p. 53.

Fig. 119

Kien-yuen chan-che. Le bonze aux lanternes.

Kien-yuan Shen-shi. The lantern-gazing bonze.

Fig. 120

Ta-tche chan-che brûlant dans son urne.

Ta-chi Shen-shi burning in his oven.

ARTICLE XLIV.

THE MONK TA-CHI (7TH CENTURY).

TA-CHI SHEN-SHI 大志神師.

This monk was a native of *Hwei-ki* 會稽, and had for his family name that of *Ku* 顧. Being still in his early years, he entered a Buddhist monastery, and as he was wonderfully intelligent, his teacher gave him the name of *Ta-chi* 大志, i.e. "Vast Disposition". Gifted with a most harmonious voice, he found his delight in chanting the Fah-hwa Sutra, *Fah-hwa king* 法華經 (1).

Later on, *Ta-chi* 大志 went to the monastery of Sweet Dew, *Kan-lu-sze* 甘露寺, at *Lü-shan* 廬山. Here, he would fain tame some wild animals, but all fled away at his approach. Should the rice necessary for his maintenance fail him, he contented himself with a few small loaves and some fruit. During 7 years he observed this austere life, and was ever faithful to recite his customary prayers. At the close of his career, he became abbot of the "Happy Forest Monastery", *Fuh-lin-sze* 福林寺.

During the period A.D. 615-618, *Yang-ti* 煬帝, of the *Sui* 隋 dynasty, resolved to persecute Buddhism (2). *Ta-chi* 大志. was filled with grief, and dressed in mourning garb, wept during 3 days in Buddha's temple. Fearing for his life, he proceeded to *Lohyang* 洛陽, the Eastern Capital, and there presented a

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(1) *Fah-hwa Sutra*, or *Saddharma Pundarika*, also known as The *Lotus of the Good Law*. One of the canonical books of the Nepalese, the standard classic of the Lotus School. It is strongly saturated with *Tantra* ideas. Chapter 24 treats on *Kwan-yin* 觀音, and is published separately for the devotees of the goddess. Eitel. Sanscrit-Chinese Dictionary. p. 106. — Chinese Superstitions. Vol. VI. p. 214. note 2.

(2) Historians do not record any persecution of Buddhism under *Yang-ti* 煬帝, of the *Sui* dynasty, but mention a terrible persecution under *Kao-tsu* 高祖, first emperor of the T'ang 唐 dynasty (A. D. 618). M^{c}Gowan. Imperial History of China. p. 290.

petition to the emperor, offering himself to be burnt alive at *Sung-shan* 嵩 山 (1), on condition that His Majesty would spare the lives of his brethren. The emperor accepted the demand.

Hereupon *Ta-chi* 大 志 went to *Sung-shan* 嵩 山, and after fasting 3 days, enveloped his body in swaddling clothes, entered an oven, and pouring out wax on all sides, set fire to this human torch, which illumined the whole mountain. Those who witnessed this tragic spectacle lamented bitterly on seeing him burning alive, but *Ta-chi* 大 志, calm and smiling, recited his prayers, invoked Buddha, and preached the Law to the crowd of onlookers. When the wax had totally burnt out, he came forth from the oven, sat down and crossed his legs in Buddhist fashion. He survived his ordeal for full 7 days, after which he departed this life.

Legendary tradition has made of him a martyr in the cause of Buddhism, and he is represented burning like a torch within his oven (2).

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(1) *Sung-shan* 嵩 山. One of the 5 sacred mountains of China, on which the ancient emperors worshipped *Shang-ti* 上 帝. It lies in *Honan* 河 南 province. Williams. Dictionary of the Chinese Language.

(2) Chronicle of Gods, *Show-shen-ki* 搜 神 記. Vol. II. p. 53-54.

Fig. 121

Pen-tsing chan-che.

Pen-tsing Shen-shi.

ARTICLE XLV.

THE BUDDHIST MONK PEN-TSING.

PEN-TSING SHEN-SHI 本淨禪師.

No historical account of this monk's life is extant; his virtues alone are all that make him conspicuous in the eyes of posterity. Tradition reports that he visited the *Fukien* 福建 monks, most of whom lived in caves hollowed in the mountain sides. Having learnt that at *Ch'ang-k'i* 長溪, there were some caves formerly used by the Immortals (1), *Sien-jen* 仙人, he went to the Hsüeh-t'ung hill, *Hsüeh-t'ung-shan* 雪童山, and building a reed-cabin, spent his life therein.

Beside his hut existed a cave occupied by a fierce dragon, of enormous size, and which frequently changed its form. *Pen-tsing* 本淨 summoned the monster into his presence, and ordered it never more to molest the inhabitants of the country. Near by, there was also a tiger, which devoured travellers and wood-cutters who ventured into the forest, hence everybody avoided crossing that part of the country. The monk went out to meet the monster, rubbed gently its neck, and ordered it never again to devour people, but go back and live in the interior of the forest.

One evening, at dusk, a distinguished guest, at least to judge by his dress and head-gear, visited his cabin. The stranger spent the night in the monk's hut, and when daylight broke, both were suddenly transformed into cranes (2), took their flight through the air, and were never more seen in the place (3).

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(1) *Immortals.* Taoist ascetics, who through the practice of virtue and the taking of certain drugs, render themselves independent of the material body. After death, which for them is rather a metamorphosis, they rove through the universe, enjoying perfect health and happiness. Encyclopædia Sinica. p. 248.

(2) Taoist Immortals fly through the air, and go from place to place mounted on cranes. The Buddhist monk seems here to be ranked among the Immortals.

(3) Chronicles of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 55.

ARTICLE XLVI.

THE MONK FUH-SENG, WHO DWELT ON THE SACRED PEAK OF SUNG-SHAN.

SUNG-YOH FUH-SENG SHEN-SHI 嵩岳伏僧禪師.

On the sacred mountain of *Honan*, *Sung-yoh* 嵩岳 (1), there existed a monastery of great repute. Here, lived a hermit monk named *P'o-tsao-to* 破竈墮. Within the temple, the only statue that adorned the sanctuary, was that of the Kitchen God, *Tsao-kün* 竈君. Several prodigies were ascribed to this statue, and people flocked in crowds offering incense and begging its protection.

When *Fuh-seng* 伏僧 arrived in the temple, he seized his staff, and struck the statue, saying: "This god is but clay placed on a heap of bricks; whence then comes the transcendent power ascribed to him?" — Raising again his staff, he struck the statue 3 times, and thus reduced it to pieces. A short time afterwards, a Genius, garbed in a blue dress, appeared to *Fuh-seng* 伏僧, and falling on his knees before him, said: "I am the Kitchen God, *Tsao-kün* 灶君; I have long since been placed in penance here, but at last you have broken my chains; henceforth I can ascend to heaven (2). Many thanks for your kindness." So saying, he departed.

Later on, his disciples asked *Fuh-seng* 伏僧 how the god had been able to ascend to heaven, and what means were employed

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(1) *Sung-yoh* 嵩岳. *Sung* 嵩, the highest peak of China's 5 sacred mountains. It lies in *Honan*. 岳 *Yoh*, a contraction for 嶽 *Yoh*, a lofty summit. Hence the "*Sung Peak*". Williams. Dictionary of the Chinese Language — Chinese Superstitions. Vol. VIII. p. 546 note 1.

(2) The heaven of the Pearly Emperor, *Yuh-hwang* 玉皇, all a pure fiction of Taoists.

Fig. 122

Song-yo Fou-seng chan-che et le dieu du foyer.

Sung-yoh Fu-seng Shen-shi and the god of the kitchen.

to this effect?—"I simply said to him, answered the monk, you are but clay and plaster placed on a few bricks."

On hearing these words, they all maintained silence. Afterwards, *Fuh-seng* 伏僧 said to them: "Do you know how to cast off the chains of the body?"—"No, replied the disciples."—"You ignore, therefore, your own nature; it must be broken, said the teacher; then we shall be reborn anew (1)".

All thus understood, how in breaking up the statue, he delivered the Kitchen God from his captivity. A pun upon the monk's name, *P'o* 破, meaning to break, to smash up, used with the character *Tsao* 竈, a furnace, a kitchen-range, and *To* 墮, to fall over, to be reborn in a new phase of existence, enabled him to convey the above meaning to his disciples. Literally translated, the phrase means: "in breaking up (the god) Tsao, I restored him to a new life" (2).

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(1) Death being the gateway to a new metamorphosis, the soul thus wanders through creation, until it is purified enough to be re-absorbed into the One, Universal, Impersonal Spirit, with which the whole visible world is identified. Buddhism is rank Pantheism. Monier Williams. Buddhism. p. 105.

(2) Chronicle of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 56.

ARTICLE XLVII.

THE SHAMAN BUDDHAYASHA (5TH CENTURY).

FUH-T'O-YEH-SHEH SHEN-SHI 佛陀耶舍禪師.

This monk was a native of Kashmir, *Ki-pin* 罽賓 (1). One day, his father, being much incensed against a mendicant friar, who came to beg some rice, ill-treated him severely. Immediately afterwards, he was struck with paralysis, his feet and hands being bent backwards and refusing their ordinary services. He summoned magicians in the hope of being cured, but these stated that his infirmity was sent by the gods in punishment for his having ill-treated a virtuous man. Hereupon he resolved to beg pardon of the monk, and having done so, a few days afterwards his members resumed their ordinary form. Having recovered his health, he sent his young son, then 13 years of age, to a Buddhist monastery, and entrusted him to the care of the above mentioned monk.

Travelling one day with his teacher, they encountered a tiger in a lonely place. The teacher wished to take to flight, but the novice said: "This tiger will do us no harm", and in fact the animal soon entered the forest.

From the age of 15, Yasha, *Yeh-sheh* 耶舍 (2), could learn in a single day some 20 or 30,000 characters contained in his prayer- books. He merely committed them to memory, but did not recite them orally. One of the *Lohans* 羅漢 (3), who lived

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(1) *Ki-pin* 罽賓. The modern *Kashmir*, the ancient name for which, according to Chinese sources was *Kubha* or *Cophene*. Eitel. Sanscrit-Chinese Dictionary. p. 53 and 58.—Edkins gives "*Cophen*". Chinese Buddhism. p. 110.

(2) *Yah-sheh* 耶舍. His full name is *Buddhayasha*. He was called the *Red-haired Vibasha* (Barbarian). Beal. Four Lectures on Buddhist Literature. p. 19.—Edkins. Chinese Buddhism. p. 110.

(3) See on the *Lohans* or *Arhats*. Chinese Superstitions. Vol. VII. p. 332-387.

Fig. 123

Fou-touo Ié-ché chan-che.

Fuh-to yeh-sheh Shen-shi.

in the monastery, took a great liking to this intelligent youth, and went out begging in order to secure his maintenance.

Having reached the age of 19, he know by heart several million characters from the Sutras of the Great and Little Vehicle, *Ta-siao-sheng-king* 大小乘經

At 27, he was received as a full-trained monk, and travelled to the kingdom of *Sha-k'in-kwoh* 沙勤國. Here the ruler happened to be ill, and begged the monk restore him to health. The heir-apparent held him in great esteem, kept him in the palace, and provided for his maintenance.

A short time afterwards, Yasha joined the translator Kumarajiva, *Kiu-mo-lo-shih* 鳩摩羅什 (1), then residing at Karashar, *Kwei-tze-kwoh* 龜茲國. When the latter settled at the Court of *Lü-kwang* 呂光, founder of the Later Liang, *Heu-Liang* 後凉, he resolved to join him at *Ku-tsang* 姑藏. The people of Karashar, hearing he was going to leave the place, did all in their power to keep him in their country, but the monk ordered his disciple to prepare his clothes, and all that was required for the journey. When night set in, Yasha took a bowl of water, recited over it some magic words, and said to his disciple to wash his feet in the liquid. They then started on the road. Next morning they had already covered several hundred miles; the teacher then asked the disciple whether he felt exhausted? The latter replied that the rustle of the wind made his ears tingle, and caused tears to flow from his eyes. Yasha took a second bowl of water, recited over it a new incantation, and bade the disciple wash his feet again in the water. They then took a good night's rest, a long distance separating them from their pursuers.

When they reached *Ku-tsang* 姑藏, *Kiu-mo-lo-shih* 鳩摩羅什 had left for *Ch'ang-ngan* 長安 (2), and lived in the palace of

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(1) See on *Kumerajiva*. Chinese Superstitions. Vol. VII. p. 476-481.

(2) *Chang-ngan* 長安. The present-day *Si-ngan fu* 西安府, capital of *Shensi* 陝西 province.

Yao-hsing 姚興 (1). As soon as the latter heard of his arrival, he begged the emperor to summon him to the Capital. *Yao-hsing* 姚興 refused at first, but when he learnt later on the vast knowledge of the new comer, in all things pertaining to Buddhism, he sent for him, and had him reside in the "Garden of Leisurely Rambles", *Siao-yao-yuen* 逍遙園. To test his talent, he was given the *K'iang-tsieh yoh-fang* 羌藉藥方, which comprises 50,000 characters. He read all in a day, and could recite them from memory without missing a word.

In A. D. 411, he translated 41 books on the Discipline of the Four Regions, *Sze-fang-lü* 四方律, and wrote the work *Chang-ngo-sheh* etc..., which the Indian monk *Fuh-nien* 佛念 translated into Chinese at *Liang-chow* 凉州. All this work of translation was completed in two years (2).

Yao-hsing 姚興 made him a present of ten thousand pieces of silk, but he refused the royal gift. The number of his disciples reached five hundred.

Buddayasha, *Yeh-sheh* 耶舍, returned to Kashmir, *Ki-pin-kwoh* 罽賓國, his native country, and there secured the work *Hsü-k'ung tsang-king* 虛空藏經.

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(1) *Yao-hsing* 姚興. A.D 366. 416. In 394, he assumed the title of the later Ts'in, *Heu-Ts'in* 後秦, but in 399, became a petty prince, or *Wang* 王. In 403, he incorporated *Liang-chow* 凉州, with the other domains of his State. He was a fervent Buddhist. Giles. Chinese Biographical Dictionary. p. 924.

(2) Beal states that he translated from A. D. 402 to A. D. 412, altogether 4 works in 69 chapters. Beal. Four Lectures on Buddhist Literature in China. p. 19. — Edkins attributes to him the "*Vinaya of the Four Regions*. Chinese Buddhism. p. 110.

ARTICLE XLVIII.

THE MONKEY-KING.

SUN-HEU-TZE 猻 猴 子 (1).

Popular pictures and prints illustrate the life and deeds of Sun-heu-tze. In some places, he is even worshipped, and his image is found in temples amidst representations of his legendary life. He is the hero of the "Records of Western Travels", *Si-yiu-ki* 西 遊 記 (2), a work dramatizing the introduction of Buddhist works brought from India into China. The following is a brief sketch of this fantastic novel, so generally diffused among the Chinese. In A.D. 629, being the second year of *T'ai-tsung* 太 宗, of the *T'ang* 唐 dynasty, the monk *T'ang-seng* 唐 僧 set out from *Si-ngan-fu* 西 安 府, the then Capital of the State, and travelled to India for the purpose of visiting its holy places, and bringing back copies of the sacred books of Buddhism. Kwan-yin, the Goddess of Mercy, *Kwan-yin P'uh-sah* 觀 音 菩 薩, associated with him the monks *Sha-hwo-shang* 沙 和 尙 and *Chu-pah-kiai* 猪 八 戒; also the son of the Dragon-king of the Western Seas, who assumed the form of a white horse, and bore *T'ang-seng* 唐 僧 on the way. We shall describe briefly each of these persons; but the central hero of the novel, the man fertile in resources, and finding expedients in the most distressful circumstances, is *Sun-heu-tze* 猻 猴 子. He is generally designed under the following names:—

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(1) *Sun-heu-tze* 猻 猴 子. Literally Sun, the monkey. A Taoist legend, with a sprinkling of Buddhism at the end. The writer uses the two mythologies as the machinery of his tale. Edkins. Chinese Buddhism. p. 121.

(2) *Si-yiu-ki* 西 遊 記 or "Records of Western Travels". A fanciful account of the life and adventures of a Buddhist monk, named *Yuen-tsang* 元 奘, who went to India in the 7th century, and after sojourning 17 years in the country, returned with 657 Buddhist books, pictures and relics. Wylie. Notes on Chinese Literature. p. 202.—Giles. Biographical Dictionary. p. 313.

Sun-hsing-cheh 猻行者.
Sun-wu-k'ung 猻悟空.
Mei-heu-wang 美猴王 (1).
Ts'i-t'ien-ta-sheng 齊天大聖 (2).
Pih-ma-wen 弼馬溫 (3).

This last title is held to be a nickname, and exasperated our Monkey-king, as it reminded him of the mock dignity conferred on him by the Pearly Emperor *Yuh-hwang* 玉皇.

LEGENDARY STORY OF THE MONKEY-KING.

SUN-HEU-TZE 猻猴子.

In the Eastern Continent, known as *Sheng-shen-chow* 勝神洲, far beyond the seas, in the kingdom of Ngao-lai, *Ngao-lai-kwoh* 傲來國, lies the Hwa-kwo mountain, *Hwa-kwo-shan* 花果山. Upon the rugged sides of this mountain arose a rocky peak, 36 feet 5 inches high, and 24 feet round at its base. On the summit of the peak an egg appeared, which beneath the action of the wind, produced a stone-monkey. The new-born babe saluted the 4 quarters of the world, while from its eyes proceeded golden flashes of light, that illumined the palace of the Polar Star. These flashes diminished in brightness when he had taken some food.

To-day, exclaimed the Pearly Ruler, *Yuh-ti* 玉帝, I have perfected the marvellous variety of beings produced by Heaven and Earth (4). This monkey shall gambol over the rocky peaks

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(1) *Mei-heu-wang* 美猴王, i. e. the king of the handsome monkeys.

(2) *Ts'i-t'ien ta-sheng* 齊天大聖. i. e the great saint, who rules the heavens.

(3) *Pih-ma-wen* 弼馬溫, i. e. the High Minister of the Heavenly Stud.

(4) *Heaven and Earth* represent in Chinese philosophy the transforming powers of Nature. Chinese Superstitions. Vol. IV. p. 420, note 1; Vol. V. p. 512, note 3; Vol. VI. p. 156, note 2; Vol. VII. p. 285, note 4.

Fig. 124

Suen-heou-tse (Ou-k'ong).

Sun-heu-tze (Wu-k'ung).

of the mountain, drinking the water of the streams, eating the fruit of the forest, and have for his companions the gibbon and the crane. Like the deer and the roe, he will spend the nights on the mountain sides, and during the day gambol over the rocks, and hide in the clefts of the caverns. This monkey is really the ornament of the mountain!"

His glorious deeds had him soon proclaimed king of the monkey tribe. He then endeavoured to discover the elixir of immortality (1). Having travelled during 18 years over sea and land, he met at last upon the Ling-t'ai-fang-ts'un mountain, *Ling-t'ai-fang-ts'un-shan* 靈台方寸山, the Immortal Patriarch *P'u-t'i-tsu-shi* 菩提祖師. During his travels, our monkey got gradually accustomed to human manners; his features, however, still betrayed his origin. Wearing man's clothes, he felt himself rather civilized. His new master imposed on him the name of *Sun* 猻, adding the surname *Wu-k'ung* 悟空, i.e. "Discoverer of Secrets". He taught him also how to fly through the air, and assume at will 72 different forms. In a moment, he could travel through a distance of 35.000 miles.

Having returned to the Hwa-kwo mountain, *Hwa-kwo-shan* 花果山, *Sun-heu-tze* 猻猴子 slew the demon *Hwun-shi mo-wang* 混世魔王, who molested the monkey-tribe during his absence. He then organized his subjects into a regular army, comprising 47.000 troops, for the protection of the monkey world, and the maintenance of peace within the realm. As for himself, he could find no weapon that suited his taste. He, therefore, begged the Dragon-king, *Lung-wang* 龍王 (2), of the Eastern Seas, to find him one in the watery element. The king offered him an iron rod, formerly stuck by the Great Yü, *Ta-yü* 大禹 (3), in the

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(1) Eagerly sought after by Taoists, and deemed to lead to the land of the Genii, where all enjoy perfect youth, longevity and happiness. Chinese Superstitions. Vol. VI. Preface, p. II.

(2) See on *Dragon-kings*. Chinese Superstitions. Vol. VII. p. 409-421.

(3) The Great Yü, *Ta-yü* 大禹. See Chinese Superstitions. Vol. VI. p. 33-34 (The Three Legendary Rulers).

bottom of the ocean, in order to measure the height of the tides. He pulls up the rod, gives it the form that suits him best, and places a golden ringlet round each of its extremities, adding on the handle the inscription: "wand made to my taste and bound by golden rings", *Ju-i-kin-ku-pang* 如意金箍棒 (1). This magic weapon served all his purposes, and assumed all kinds of shapes, reducing itself at times to the dimensions of a needle, which he placed in his ear. With it, he terrorized the Four Kings of the Seas, and compelled them to replenish his wardrobe. The neighbouring rulers sought his friendship, and offered him a sumptuous banquet, during which 7 of them signed an alliance with him. Alas! having indulged in too many cups, when he had to show them out, he fell down drunk on the road.

While he was in this state, the undertakers of *Yen-wang* 閻王, Ruler of Hades (2), to whom the Dragon-king, *Lung-wang* 龍王, complained about him as a disturber of his watery realm, seized his soul, bound it tightly, and hurried it off to the nether world. When *Sun-heu-tze* 猻猴子 recovered his senses, he found himself at the gate of the infernal regions. Then bursting his bonds, he killed his two guardians, and wielding his magic wand, entered the realm of *Yen-wang* 閻王, where he threatened to destroy everything. He orders the Ten Presidents (3) to bring him the register of the living and the dead. Seeing the page where his own name, and that of the whole monkey-tribe was written, he tears it out, and makes the Ruler of Hades understand that he was no longer subservient to the laws of death. *Yen-wang* 閻王 was forced to yield against his will, and *Sun-heu-tze* 猻猴子 returned in triumph from his excursion to the nether world.

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(1) *Ju-i* 如意, as you like it. *Kin* 金 golden. *Ku* 箍, a hoop, a circlet. *Pang* 棒, a club, cudgel, wand. Williams. Dictionary of the Chinese Language.

(2) *Yen-wang* 閻王, *Yama*, the Vedic God of the dead, borrowed by Buddhism from Brahmanism. Chinese Superstitions. Vol. VII. p. 276.

(3) See on the *Ten Presidents of Hades*. Chinese Superstitions. Vol. VII. p. 262-302.

The adventures of our monkey soon reached the ears of the Pearly Emperor, *Yuh-hwang* 玉皇, Lord of the Taoist Heavens. *Ngao-kwang* 敖光, Dragon-king of the Eastern Seas, despatched the hero *Kiu-kung-tsi* 巨宏濟, to present his accusations against *Sun-heu-tze* 猻猴子. *Yen-wang* 閻王, on his side, appealed to *Ti-tsang-wang* 地藏王 (1), Lord of the Underworld. Meanwhile *Ko-sien-wang* 葛仙翁, Taoist Genius, bringing the reply of *Ti-tsang-wang* 地藏王, entered the Heavenly Court. The Pearly Emperor, *Yuh-hwang* 玉皇, listened to the twofold accusation, and sent the Great White Star, Venus, *T'ai-peh kin-sing* 太白金星 (2), to summon the culprit before his throne.

Finally it was decided to occupy him, and give him the charge of feeding the horses of the Pearly Emperor, *Yuh-hwang* 玉皇. He was thus appointed Grand Master of the Heavenly Stud, *Pih-ma-wen* 弼馬溫. Later on, the witty monkey grasped the purpose of the Pearly Emperor in conferring on him the sham dignity of Heavenly Equery. Displeased at seeing his merit despised, and much more in being derided by the Pearly Emperor, *Yuh-hwang* 玉皇, he upset his throne, seized his wand, broke open the South Gate of Heaven, and riding on a cloud, descended to his former realm on the Hwa-kwo mountain, *Hwa Kwo-shan* 花果山. Such is the explanation of one of the most popular pictures, entitled: "Sun-heu-tze creates a disturbance in the Heavenly Mansions", *Sun-heu-tze nao t'ien-kung* 猻猴子鬧天宮, or others of a similar kind.

Yuh-hwang 玉皇 was compelled to organize a regular campaign, and storm the citadel of the Hwa-kwo mountain, *Hwa-hwo-shan* 花果山 (3). The Ruler of the Heavens, the Generals of the Celestial Hosts, were repulsed several times. *Sun-heu-tze*

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(1) *Ti-tsang-wang* 地藏王, Lord of the Underworld. See Chinese Superstitions. Vol VII. p. 235-249.

(2) *Kin* 金, golden, brilliant. *Sing* 星, a star, hence *Venus*. Williams. Dictionary of the Chinese Language.

(3) These Taoist Gods, like those of Homer, engage in regular warfare with mortals, who repulse and defeat them at times.

猻猴子 assumed the pompous title of "Great Saint, ruling Heaven", *Ts'i-t'ien ta-sheng* 齊天大聖, and had it inscribed on his banners, while he threatened *Yuh-hwang* 玉皇 with devastating and ruining his realm, unless he acknowledged this dignity. The Pearly Emperor, *Yuh-hwang* 玉皇, anxious over the result of the battle, was filled with fear, and resolved to follow the advice of the Great White Star, Venus, *T'ai-peh kin-sing* 太白金星. He accepted a compromise, and appointed *Sun-heu-tze* 猻猴子 Superintendent of the Heavenly Peach-Garden, whose fruit conferred immortality. The dignity was accepted, a new palace was built, and *Sun-heu-tze* 猻猴子 installed in the peach orchard.

Having examined closely the secret properties of the peaches entrusted to his care, he tasted some of them, thus attaining his purpose of enjoying henceforth immortality. The circumstances were most favourable for indulging in a few pranks. The occasion soon occurred. Galled to the quick upon not being invited to the Flat-Peach Festival, *P'an-t'ao-hwei* 蟠桃會, given annually by the Queen of the Immortals, *Wang-mu* 王母 (1), he resolved to be avenged upon her. When everything was ready, and the meats duly prepared, he cast a spell over the servants, plunging them into a state of torpor. Meanwhile he treated himself to all the best dishes, and enjoyed the choice wines prepared for the heaveniy guests. One may easily imagine the attitude of the Goddess, and the discontent of the divine visitors. However, the strong wine told on his brain, his head became giddy and his eyes dim, and instead of returning to his palace, he strayed to the door of *Lao-kün* 老君 (2), who then happened to be absent. Entering into the parlour, he espied

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(1) *Wang-mu* 王母, the Royal Mother, Queen of the Immortals. A legendary being supposed to dwell upon the *Kuen-lun* 崑崙 mountains at the head of troops of genii, and hold from time to time intercourse with China's rulers. In her garden grew peaches, which ripen every 3.000 years and confer immortality upon those who eat them. Giles. Chinese Biographical Dictionary. p. 272—Chinese Superstitions. Vol. VI. p. 94. note 4; p. 187. note 2.

(2) *Lao-kün* 老君. See Chinese Superstitions. Vol. VI. p. 2, note 3; Vol. VII. p. 307, note 2.

Fig. 125

Suen-hɐou-tse poursuivi par Yu-hoang, dans le jardin des pêchers.

Sun-heu-tze pursued by Yuh-hwang in the peach garden.

the pills of immortality stored in 5 gourds. In a moment, he absorbed the whole stock, and doubly immortal, ascends on a cloud, and flies to his former realm on the Hwa-kwo mountain, *Hwa-kwo-shan* 花果山.

All these numerous misdeeds excited the indignation of the gods and goddesses, and accusations against him poured in upon the Pearly Emperor, *Yuh-hwang* 玉皇; theft of the peaches of immortality, sacrilegious profanation of the Festival of the Immortals, disparition of the pills of longevity treasured up by *Lao-tze* 老子: it was really too much! Highly incensed, *Yuh-hwang* 玉皇 summons the Four Heavenly Kings (1), *Li T'ien-wang* 李天王, *Na-t'o san-t'ai-tze* 哪吒三太子, and his leading Generals, ordering them to attack the Hwa-kwo mountain, *Hwa-kwo-shan* 花果山, and bring *Sun-heu-tze* 猻猴子 captive before his throne. The army starts on the way, and surrounds the place with a heavenly net; fantastic attacks are carried on, the whole strength of the heavenly hosts is engaged, and still resistance is continued with unabated and obstinate ardour.

Lao-kün 老君 and *Eul-lang-shen* 二郎神, his nephew, take part in the fray. As *Sun-heu-tze* 猻猴子 sees his adherents mowed down beside him, he himself holds out stubbornly, but can he resist these mighty hosts? Hereupon he changes his form, and despite the heavenly net spread on all sides, he escapes. In vain is he sought for, till at last the Heavenly King *Li T'ien-wang* 李天王, through the assistance of a magic mirror, *Chao-yao-king* 照妖鏡 (2), for finding evil spirits, discovers his whereabouts, and informs *Eul-lang-shen* 二郎神 of his metamorphosis. *Lao-kün* 老君 forthwith casts his magic ring, *kin-kang-t'ao* 金剛套, round the neck of the fugitive, who stumbles and finally falls. Swift like the lightning flash, the

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(1) The *Four Heavenly Kings*. See Chinese Superstitions. Vol. VII. p. 400-406 (Taoist account of the 4 *Lokapalas*).

(2) *Chao* 照, to manifest. *Yao* 妖, imps, sprites. *King* 鏡, a mirror. Williams. Dictionary of the Chinese Language.

heavenly dog, *T'ien-keu* 天狗 (1), led by *Eul-lang* 二郎, rushes upon him, bites his legs, and makes him fall again. The battle was practically over. *Sun-heu-tze* 猻猴子 is surrounded on all sides, seized and chained, so as to hinder any further escape.

The heavenly hosts, having won the day, returned to their mansions above. They had hardly settled down when a new and unexpected difficulty arose. *Yuh-hwang* 玉皇 condemned the guilty wretch to death, but when the axe was wielded, it was impossible to kill him; the sword, the lance, fire, even the thunderbolt could not inflict the least wound upon his body. He was invulnerable. *Yuh-hwang* 玉皇, highly puzzled, asked *Lao-kün* 老君 the reason of this strange phenomenon. The latter replied that there was nothing extraordinary in the fact, as the knave had eaten the peaches of immortality, and swallowed the pills of long life specially prepared by himself. "Hand him over to me, said the Old Philosopher, I will have him distilled in my furnace of the Eight Trigrams, extracting thus from his body the elements that gave him immortality". *Yuh-hwang* 玉皇 granted the request. In a moment, *Sun-heu-tze* 猻猴子 was enclosed in the furnace of *Lao-kün* 老君, heated for the occasion white-hot, and remained there 49 days. Availing himself of a moment of inattention on the part of his torturer, he raised the lid, and escaped from this terrible ordeal. Mad with anger, he seized his magic bludgeon, and threatened to destroy the heavenly mansions, and exterminate all its inhabitants. *Yuh-hwang* 玉皇, more and more perplexed, and fearing for his life, called to his assistance Buddha, *Fuh* 佛 (2), who, arriving in all haste, endeavoured to make peace between both adversaries. Speaking to *Sun-heu-tze* 猻猴子, he said: "Why do you want to seize the celestial mansions?"—"Because, replied the monkey-king, I am powerful enough to be the Lord

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(1) The heavenly dog, *T'ien-keu* 天狗. See Chinese Superstitions. Vol. I. p. 8. and 10. Also Illustrations 8 and 9.

(2) Buddha, *Fuh* 佛. Here, the writer, who is apparently a Taoist, introduces Buddhism, and henceforth mixes up the two mythologies as the machinery of his tale. Edkins. Chinese Buddhism. p. 121.

of Heaven."—"What are the qualifications entitling you to such an exalted dignity?"—"I am invulnerable, immortal; I can assume 72 different forms; I can ascend the clouds and fly through the air at will; I can cover the distance of 35.000 miles in a moment, replied *Sun-heu-tze* 猻猴子."—"Well, said Buddha, I wager that if I put you in my hand, you can never go beyond it. If you succeed, I will make you Sovereign of Heaven and Earth."

Sun-heu-tze 猻猴子 ascends on a cloud, speeds like lightning through space, and reaches the extremities of the world, bounded by 5 great red pillars. Upon one of these he writes his name, as proof that he had reached that remote spot. At the foot of the second one he relieved nature, then returned triumphant, and begged *Ju-lai-fuh* 如來佛 (1) to fulfil his promise.—"But, you silly fellow! you have not left the palm of my hand."—"What! I have been to the pillars of the world, and written my name upon one of them; here is the inscription."—Buddha opened his hand, and showed him the inscription written therein; nay more, it contained the excrements, which he thought were left at the foot of the pillar. Hereupon Buddha seized him, cast him out from heaven, and changed his five fingers into the 5 elements: metal, wood, water, fire and earth. These became forthwith 5 high mountains, called the "mountains of the five elements", *Wu-hsing-shan* 五行山, which imprisoned the wicked monkey, and henceforth prevented him from indulging in mischievous pranks. The whole heavens applauded this solution, and thanked Buddha for his kind service (2); the Pearly Emperor, *Yuh-hwang* 玉皇, gave a State banquet, and invited thereto all the gods.

Sun-heu-tze 猻猴子, defeated by Buddha, and shut up

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(1) *Ju-lai-fuh* 如來佛, the "*thus come Buddha*" (from the Sanscrit *Tathagata*), i.e. one whose coming and going accords with that of his predecessor. It is the highest appellation given to every Buddha. Eitel. Sanscrit-Chinese Dictionary. p. 141.—Chinese Superstitions. Vol. VI. p. 16, note 2.

(2) Buddha appears here much more powerful than the Pearly Emperor, *Yuh-hwang* 玉皇, Lord of the Taoist heavens.

within his mountain recess, was delivered by the Goddess of Mercy, *Kwan-yin* 觀音, on condition that he would accompany *T'ang-seng* 唐僧, who was to undertake the perilous journey to India, and bring back to China the sacred books of Buddhism. Having left his mountain wilds, he served the travelling-monk during the 14 years (1) that the journey lasted. He showed himself at times restive and insubordinate, at other intervals faithful and respectful, but ever a most resourceful companion, ingenious in conquering all the difficulties and obstacles, heaped up in his work by the writer of the *Si-yiu-ki* 西遊記.

The above fantastic and amusing legend has been made popular by pictures and illustrations. These are printed and distributed by the million, and there is not a single pagan family, that has not one or two of them pasted up in the home.

Beside *Sun-heu-tze* 猻猴子, are represented *Chu-Pah-kiai* 猪八戒, and *Sha-hwo-shang* 沙和尙, the other two companions who traveiled with *T'ang-seng* 唐僧 in his long journey to India.

Having returned to China, *T'ang-seng* 唐僧, *Sun-heu-tze* 猻猴子, *Chu-pah-kiai* 猪八戒, and *Sha-hwo-shang* 沙和尙, were all four raised up in the air, and taken to the happy land of the Western Paradise, *Si-t'ien* 西天 (2).

The legend of the monkey-king, *Sun-heu-tze* 猻猴子, will be completed by the mythical biography of all those who took part in the famous journey to India, not forgetting the "white horse", which, as the reader may understand, was a rare specimen of the equine race.

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(1) *Yuen-tsang* 元奘 set out for India in A.D. 629, and returned in 645, thus making the journey last full 16 years. Edkins. Chinese Buddhism. p. 116-117. — Giles. Chinese Biographical Dictionary. p. 313.

(2) The Western Paradise, *Si-t'ien* 西天. An invention of later Buddhism, which arose when the worship of *Amitabha* spread among Northern Buddhists. It is to this so-called happy land that the greater part of modern Buddhists aspire. Chinese Superstitions. Vol. VI. p. 111-113 (The *Sukhavati*, or Western Paradise).

Fig. 126

Cha-houo-chang.

Sha Hwo-shang

ARTICLE XLIX.

THE BUDDHIST MONK SHA

SHA HWO-SHANG 沙 和 尙 (1).

This mythical Buddhist monk, known also by the name of *Sha Wu-tsing* 沙 悟 靜, was originally steward of the manufactures and provision stores required by the Pearly Emperor, *Yuh-hwang* 玉 皇, Lord of the Heavenly Mansions. During a State banquet, given on the occasion of the "Flat-Peach Festival", *P'an-t'ao-hwei* 蟠 桃 會, to all the Gods and Immortals of the Taoist Olympus, a beautiful crystal bowl escaped from his hands, and falling on the ground, was shattered to pieces. Hereupon the Pearly Emperor had him punished with 800 blows, expelled from heaven, and banished to the earth. He lived on the banks of the Liu-sha river, *Liu-sha-ho* 流 沙 河, where once every week a mysterious dagger pierced his heart. Having no other means of subsistence, he devoured all passers-by whom he could seize on the way.

When the Goddess of Mercy, *Kwan-yin* 觀 音, at the order of Buddha, passed through the place, and came to China, to select the monk destined to proceed to India, and bring back the sacred books of Buddhism, *Sha Hwo-shang* 沙 和 尙 cast himself on his knees, and begged her put an end to his misfortune.

The Goddess promised to deliver him, and said it would take place through *T'ang-seng* 唐 僧, on condition that he himself became a Buddhist monk, and served the traveller on his journey to India. Later on, *T'ang-seng* 唐 僧 passed by the *Sha-ho* 沙 河, took the exile with him, and charged him with carrying the baggage. The Pearly Emperor, *Yuh-hwang* 玉 皇, forgave him

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(1) *Hwo-shang* 和 尙. A Buddhist monk, probably derived from the Sanscrit *Upadhyaya*, a self-taught teacher. Eitel. Sanscrit-Chinese Dictionary. p. 155.

his fault, in consideration of the great service rendered to the cause of Buddhism.

He is frequently represented with a string of 9 skulls round the neck (1), these being the remnants of 9 Chinese delegates sent in former times to India, and whom he devoured, when on their return, they endeavoured to cross the Liu-sha river, *Liu-sha-ho* 流沙河.

Kwan-yin 觀音, upon his promise of amending his life, received him as a Buddhist monk, and gave him a copy of the act, and the duties which he had to fulfil (2).

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(1) See Illustration nº 126, where he is represented with his necklace of skulls.

(2) *Si-yiu-ki* 西遊記. Records of Western Travels. Chapter VIII. p. 30.

Fig. 127

Tchou pa-kiai.

Chu pah-kiai.

or "the Swine-headed Monk".

ARTICLE L.

THE SWINE-HEADED MONK.

CHU-PAH-KIAI 猪八戒.

The swine-headed monk, *Chu-pah-kiai* 猪八戒, is a grotesque and coarse individual, exhibiting the lowest instincts of the animal whose name he bears. He is a thorough creation of the writer of the *Si-yiu-ki* 西遊記, who attributes to him many a coarse jest, typical of the low and vulgar character of Buddhist monks.

Appointed at first to superintend navigation across the Milky Way (1), he happened one day to drink excessively, and abuse the daughter of the Pearly Emperor, *Yuh-hwang* 玉皇. The Lord of Heaven had him punished with 2.000 blows, administered with a heavy iron mallet; he then banished him to earth, until he entered a new phase of existence through metempsychosis.

When seeking to be reborn, he mistook the human kind, and entered the body of a sow-pig (2), whence he came forth half-man and half-swine, having the head and ears of a pig fitted upon a human body. He commenced his new life by killing and devouring his mother, then making another meal of the litter born together with himself. These misdeeds over, he betook himself to the wild mountain of Fuh-ling, *Fuh-ling-shan* 福陵山, where, armed with an iron rake (3), he attacked passers-by and even killed several of them.

Mao-eul-tsieh 卯二姐, who dwelt in the Yun-chan grotto,

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(1) The purely legendary and fictitious character of this monk may be appreciated from this extraordinary fact.

(2) See on the different ways through which a soul may be re-incarnated. Chinese Superstitions. Vol. I. p. 136-138.

(3) See Illustration nº 127, where he is represented with this instrument in his hand.

Yun-chan-tung 雲棧洞, appointed him steward of all his property, which later on he duly inherited.

Yielding to the pressing exhortation of *Kwan-yin* 觀音, who then passed through China, preparing the introduction of the sacred books of Buddhism into the country, he resolved to give up his dissolute life, and become a Buddhist monk. The Goddess herself gave him the name of "Piggy", *Chu* 猪, and the surname *Wu-neng* 悟能 (1). He accompanied *T'ang-seng* 唐僧 during the whole journey to India, and after returning was taken to the Western Paradise, *Si-t'ien* 西天, as a reward for his helping in Buddhist propaganda (2).

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(1) *Wu-neng* 悟能, i.e. "Seeker after Strength." Williams. Dictionary of the Chinese Language.

(2) *Si-yiu-ki* 西遊記. Records of Western Travels. Chapter VIII. p. 30.

ARTICLE LI.

THE BUDDHIST MONK T'ANG-SENG.

T'ANG-SENG 唐僧 (A.D. 602-664).

The Buddhist monk *T'ang-seng* 唐僧 (1), famous hero of the romantic work entitled "Records of Western Travels", *Si-yiu-ki* 西遊記, is given therein by the exalted imagination of the writer (2) an origin worthy of his adventurous journey to India.

During the reign of *T'ai-tsung* 太宗 (A.D. 627-650), second emperor of the *T'ang* 唐 dynasty, a scholarly student of *Hai Chow* 海州, named *Ch'en Kwang-jui* 陳光蕊 (3), went to *Si-ngan fu* 西安府, the then capital of China, to pass his Hanlin Examination. He was received First Tripos, *Chwang-yuen* 狀元, among a select number of candidates. The daughter of the Prime Minister *Yin K'ai-shan* 殷開山, named *Wen-kiao* 渭嬌, or also *Man T'ang-kiao* 滿堂嬌, seeing the young academician paying his visits to the grandees of the place, became enamoured of him, and sought him in marriage. A few days after the ceremony, *T'ai-tsung* 太宗 appointed *Ch'en Kwang-jui* 陳光蕊 governor of *Kiang-chow* 江州 (the present-day *Chenkiang fu* 鎭江府). After a short stay in his native place, he set out to enter upon his official functions. His aged mother, who belonged to the *Chang* 張 family, and his wife accompanied him. Upon reaching *Hung-chow* 洪州, the old lady fell ill, and had to be taken to the inn of "Ten Thousand Flowers" *Wan-hwa-tien* 萬花店, conducted by *Liu Siao-eul* 劉小二. After two or three

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(1) *T'ang-seng* 唐僧, better known under his religious name of *Hsüen-tsang* 玄奘, or *Yuen-tsang* 元奘. Giles. Chinese Biographical Dictionary. p. 313.

(2) Probably a Taoist, says Edkins. Chinese Buddhism. p. 121.

(3) His original name, according to Giles, was *Ch'en-i* 陳禕, and he was a native of *Honan* 河南. Chinese Biographical Dictionary. p. 313.

days, no improvement was noticed, and as the day for taking over the seal approached, her son had to leave.

Before starting, he perceived a fisherman holding in his hand a beautiful carp, which he purchased for a dollar, and intended giving it to his mother. All of a sudden, he remarked that the fish exhibited golden hues, and looked most extraordinary, so changing his opinion, he set it at liberty, and threw it into the Hung river, *Hung-kiang* 洪江 (1). He then informed his mother of what he had done. The latter congratulated him, upon having spared the life of a fish, and assured him this good deed would one day have its reward.

Ch'en Kwang-jui 陳光蕊 returned to his boat together with his wife and a servant. The head boatman named *Liu-hung* 劉洪, and an assistant called *Li-piao* 李彪, came alongside, and embarked the baggage, and all things necessary for the voyage. *Liu-hung* 劉洪, captivated by the beauty of the young lady, meditated a crime, and accomplished it with the help of his assistant. When the night was far advanced, he took the boat to a solitary place, killed the master and his servant, threw their corpses into the river, and seized all important documents, and the young lady, whom he specially coveted. He then played the part of the murdered First Tripos, and took possession of his official palace at *Kiang-chow* 江州. The widow, who was with child, had but two alternatives to adopt, either to commit suicide or to keep silence. She decided for the latter, at least in the present circumstances. Before giving birth to the child, Venus, *Ta-peh kin-sing* 大白金星 (2), sent by the Goddess of Mercy, *Kwan-yin* 觀音, appeared to her and said: "Your child will fill the world with his renown. Take care that *Liu-hung*

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(1) The sparing of animal life, and giving freedom to living beings, is a peculiar Buddhist work, founded on the false doctrine of metempsychosis. See Chinese Superstitions. Vol. IV. p. 445-450.

(2) *Kin-sing* 金星, i. e. the golden or brilliant star, *Venus*. In Taoist mythology, this Goddess takes the place of the Roman Mercury, messenger of the Gods. Williams. Dictionary of the Chinese Language.

Fig. 128

T'ang seng et ses compagnons de voyage Suen heou tse, Cha-houo-chang et Tchou pa-kiai.

T'ang-seng and his fellow-travellers, Sun heu-tze, Sha Hwo-shang and Chu pah-kiai.

劉洪 does not kill him, for he intends doing so if the occasion be favourable."

When the child was born, his mother, availing herself of Liu-hung's absence, resolved to abandon him rather than see him killed; she, therefore, dressed him up and took him to the brink of the Yang-tze River. Then biting her finger, she wrote with her blood a short note, which she tied round the neck of the child, indicating its parents and origin. Moreover, she bit deeply one of the toes of the child's left foot, thus leaving an indelible mark leading to its identity. As she completed these preparations, a gust of wind brought a plank to where she was standing; the poor mother attached the child thereon, and abandoned it to the mercy of the waters. The little plank floated down the river till it reached Golden Island, *Kin-shan* 金山, opposite *Chenkiang fu* 鎮江府, where a famous Buddhist monastery was erected on the hill-side. The cries of the child attracted the attention of an old monk, named *Chang-lao* 長老, who rescued him from the waters, and called him *Kiang-liu* 江流, i. e. "wafted on the river". He carefully fed him, and kept the note which his mother had written with her blood. The child grew up and waxed strong; *Chang-lao* 長老 placed him in the Buddhist monastery, and gave him the name of *Hsüen-chwang* 玄奘 (1) on the day of his profession. Having reached the age of 18, he quarrelled with another monk, who cursed him, and reproached him with having neither father nor mother. *Hsüen-chwang* 玄奘, deeply grieved over the insult, complained to his protector *Chang-lao* 長老. "The time is come, said the latter, to disclose your origin." He then tells him all about the past, shows him the note written by his mother, and makes him promise that he will avenge the murder of his father (2).

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(1) It is by this religious designation that he is known to the generality of readers. Chinese Superstitions. Vol. VIII. p. 567. note 1.

(2) Vengeance is sweet to the pagan, and even here Buddhism insists thereon.

To carry out this design, he resolved to become a mendicant monk, and going to the official's residence, discovered there his mother, who was still living with *Liu-hung* 劉 洪. The letter written with her blood, and part of the clothes she dressed him with, proved easily the truth of his words. His mother, delighted to have met him, promised to visit him at Golden Island, *Kin-shan* 金 山. For this purpose she feigned to be ill, and said that when young she had made a vow, but failed so far to accomplish it. *Liu-hung* 劉 洪 agreed to her desire, and giving her a generous gift for the monks, allowed her to proceed to the monastery together with her servants (1). During this second visit, she talked at length with her son, and had the proof that the bite impressed on his toe left still its mark behind. This dispelled all doubt as to his identity, and without further delay their plan for taking vengeance was adopted.

She directed the monk to go to *Hung-chow* 洪 州, and visit his grandmother, left there formerly in the inn of "Ten Thousand Flowers"; he was thence to proceed to *Ch'ang-ngan* 長 安 (the present-day *Si-ngan fu* 西 安 府), find there her father *Yin K'ai-shan* 殷 開 山, and hand him the letter writen with her blood, thus informing him of the murder of her husband, and begging him take vengeance on *Liu-hung* 劉 洪, her ravisher.

She then gave him a stick of incense, requesting him to hand it to his mother-in-law. The old lady had become blind through weeping, and lived in a state of poverty, near one of the gates of the city. The monk, on arriving, informed her of the tragic death of her son; then touching her eyes with the stick of incense, he restored them again to the light of the day (2). "Ah me! she exclaimed, how often have I accused my son

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(1) Ladies of rank are allowed to visit temples and monasteries on the great festivals of the gods. They then fulfil their vows, burn incense, pray for posterity etc.

(2) This supposed miracle ingratiated the monk with the members of his mother's family, and helped to atone for the apparent ingratitude of the past.

of ingratitude, and now I know it is not his fault." He took her to the inn of "Ten Thousand Flowers", settled all accounts, and then set out in haste for the Capital. On reaching the mansion of *Yin K'ai-shan* 殷開山, he sought an audience, and on being received, presented his letter, which informed the official of the sad events of the past.

The following day, a memorandum was handed to the emperor *T'ai-tsung* 太宗, of the *T'ang* 唐 dynasty, who ordered to seize, and put to death the murderer of *Ch'en Kwang-jui* 陳光蕊. It was his own father-in-law who was charged with executing the Imperial decree.

Yin K'ai-shan 殷開山 starts without delay for *Chenkiang fu* 鎭江府. Reaching in the night-time, he surrounds the house of the murderer, seizes his person, and takes him to *Hung-kiang-k'eu* 洪江口, the place where he had strangled his son-in-law. Here he was executed, the heart and liver of the guilty wretch being torn out (1), and offered in expiation to his victim.

Hereupon, an unexpected event took place: *Ch'en Kwang-jui* 陳光蕊, whom everybody believed to have been murdered and drowned, was rescued by the Dragon-king, *Lung-wang* 龍王 (2). Let the reader remember the beautiful carp which *Ch'en Kwang-jui* 陳光蕊 set free; strange to say, this carp, was none other than the Dragon-king, who roamed under this form through his realm, and was caught in the net of a fisherman. *Lung-wang* 龍王, learning that his benefactor had been cast into the water, rescued him, and appointed him an official of his Court. To-day, as his son, wife and father-in-law are on the brink of the river, offering in sacrifice to his *Manes* the heart and liver of the murderer, in the very place where he received the fatal blow, the Dragon-king orders him to be restored to mortal life. Hereupon,

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(1) This is the supreme act of vengeance, deemed to appease the spirit of the murdered man in the nether world.

(2) See on these "*Dragon-kings*". Chinese Superstitions. Vol. VII. p. 409-421.

his corpse appeared floating on the river, and approaching gradually the brink, resumed life, and came forth from the watery element, fresh and full of health. One may imagine the joy experienced by the family at such an unexpected event. *Ch'en Kwang-jui* 陳光蕊 and his father-in-law returned to *Chenkiang* 鎭江, where the real Tripos took possession of his official position, 18 years after being appointed thereto.

T'ang-seng 唐僧 enjoyed the favour of the emperor *T'ai-tsung* 太宗, and was awarded the highest honours and consideration in the Capital. Finally, he was chosen for the famous journey to India (1), where Sakyamuni himself handed him the sacred books of Buddhism, which he brought back to China (2). As a reward for his glorious work, he became himself a Buddha, or Enlightened Saint (3).

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(1) Setting out from *Ch'ang-ngan* 長安 in A. D. 629, he returned in 645, having remained abroad 16 years. The manuscript of his travels, the historical "*Si-yiu-ki*" 西遊記, was presented to the emperor in 646, but was not fully conpleted until 648. Edkins. Chinese Buddhism. p. 119. — Giles. Biographical Dictionary. p. 313.

(2) He returned with 657 Buddhist works, images, pictures, and 150 relics. He spent the rest of his life in translating these books, and was assisted by 12 monks, while 9 others revised the composition. Edkins. Chinese Buddhism. p. 119.

(3) *Si-yiu-ki* 西遊記, or "Records of Western Travels". Vol. II. ch. 9.

APPENDIX.

T'ANG-SENG'S WHITE HORSE.

PEH-MA 白馬.

On setting out from the Capital, the emperor *T'ai-tsung* 太宗, of the *T'ang* 唐 dynasty, offered to *T'ang-seng* 唐僧 a beautiful white horse (1), which would help in taking him to India and bringing him back to China. One fine day, as the monk arrived at a torrent, near the snake-infested mountain, *Sheh-p'an-shan* 蛇盤山, a dragon came forth from the bed of the stream, and devoured the horse, saddle, bridle, trappings and all. The plight of the traveller was most sorrowful to behold. *Sun-heu-tze* 猻猴子 (2) endeavoured to seize the monster, but was compelled at last to have recourse to the Goddess of Mercy, *Kwan-yin* 觀音, who explained to him the mysterious aspect of the sad event.

Yuh-lung 玉龍, third son, *San-t'ai-tze* 三太子, of *Ngao-jun* 敖閏, Dragon-king of the Western Seas, guilty of having burnt a precious pearl on the dome of his father's palace, was accused before the Pearly Emperor, *Yu-hwang* 玉皇, and sentenced to receive 300 blows, and be suspended in the air. As he felt death approaching, it happened that the Goddess of Mercy, then visiting China, passed through the place; the unfortunate lad begged her to have pity on him. The Goddess proceeded to the throne of the Lord of Heaven, and requested him to spare the life of her protegee, on condition that he became a horse, and consented to carry *T'ang-seng* 唐僧 on his journey to India. An ordinary

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(1) According to Edkins, he left the country without the Imperial permission. Chinese Buddhism, p. 118.

(2) See the Legend of *Sun-heu-tze* 猻侯子. Chinese Superstitions. Vol. VIII. p. 553-562.

beast of burden would not endure the fatigue of the way (1), and it would be a means of atoning for his conduct. The demand was granted, and an official of Yuh-hwang's Court set out to release the monster, and hand him over to *Kwan-yin* 觀音. The Goddess indicated the deep pool where he would be found, and ordered him to await the passage of the monk. It was this dragon that devoured the first horse of our traveller, and was at present, upon the desire of *Kwan-yin* 觀音, changed into a similar animal, and bound to carry the monk. He had thus the honour of bringing to China the sacred books of Buddhism, while the first temple erected in the Capital was called by the name of the "White Horse Temple", *Peh-ma-miao* 白馬廟.

There are several other temples in China bearing the name of the "White Horse", but it is at least interesting to know how the first one originated. The romantic story of the *Si-yiu-ki* 西遊記 obviously alludes to the historical fact, that several Buddhist monks coming from India, entered the Capital of China mounted on white horses, and also that the first temple erected at *Lohyang* 洛陽 in honour of Buddhism, was called by the name of the "White Horse Temple", *Peh-ma-miao* 白馬廟 (2).

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(1) The pony that brought Major Bruce from Leh (Ladak), died on the edge of the Takla-Makan desert, in Chinese Turkestan. Of the 28 ponies that left Leh in the caravan, only 6 lived to reach the confines of China Proper On the Footsteps of Marco Polo (A Journey overland from Simla to Peking) by Major Bruce. p. 31 and 61.

(2) *Si-yiu-ki* 西遊記, or Records of Western Travels. Vol. II. ch. 15.

ARTICLE LII.

LIST OF 65 SAINTLY MONKS (BUDDHISTS).

The following list comprises the names of 65 Buddhist monks, who have preached the Law in China, and are duly honoured as saints. Some of them are native-born, while others hail from India, Kashmir, Bactria, Parthia, Cambodia etc.—A few have had already a short biographical notice (See Vol. VII. p. 447-496), and reference will be made to these articles.

All these venerable persons are generally invited to the great banquet of the gods, given annually by the Fairy Queen of the West, *Si-wang-mu* 西王母 (1).

1. KASYAPA MATANGA (HINDU).

KIA-YEH MO-T'ENG 迦葉摩騰.

In A. D. 62, the emperor *Ming-ti* 明帝, of the Later Han dynasty, *Heu-Han* 後漢, sent an officer named *Ts'ai-yin* 蔡愔 (2), to the western countries, *Si-yuh* 西域 (3). Having reached the kingdom of the White Huns, *Ta-yueh-shi* 大月氏, he met there the monk Matanga, *Mo t'eng* 摩騰, whose reputation had attracted round him a large number of disciples. He pretended to be a descendant in the 17th generation of the Great Kasyapa *Kia-yeh* 迦葉, one of the immediate disciples of Sakyamuni. At his request, the disciples showed to the traveller the "Sutra of the Great Development", *Ta-sheng-king* 大乘經, which the latter copied kneeling on the ground. He then wrote out the "Heart Classic", *Sin-king* 心經, and the Tantra of Kwan-yin,

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(1) *Si-wang-mu* 西王母. See Chinese Superstitions. Vol. III. p. 258; Vol. V. p. 587, note 5; Vol. VI. p. 94, note 4.

(2) Beal mentions also *Tsin-king*, *Wang-tsun* and others, all numbering 18 persons. Four Lectures on Buddhist Literature in China, p. 3 (Missions to India).

(3) See Chinese Superstitions. Vol. VII. p. 496, note 2 (*Si-yuh*).

Ta-pei-chow 大悲咒 (1), in all 42 books. Everything was finished in 14 months. Matanga sent 4 monks to accompany *Ts'ai-yin* 蔡愔, and propagate the Law in China.

The emperor, informed of their arrival, went forth from his palace and received them (2). The Buddhist books were brought from India on the back of a white horse, and it was to commemorate this fact, that the first temple in which the Indian monks dweit, was called by the name of the "White Horse Monastery", *Peh-ma sze* 白馬寺 (3).

2. PAO-CHI 寶誌 (A. D. 425-514).

See biographical notice on this monk, also known as *Chi-kung* 誌公. Chinese Superstitions. Vol. VII. p. 457-463.

3. THE WISE MONK SHEN-HWEI.

SHEN-HWEI CHI-CHEH 慈慧智者.

4. THE MONK WITH THE CALICO BAG (10th CENTURY).

PU-TAI SHEN-SHI 布袋禪師.

This Buddhist monk was held to be an incarnation of Maitreya, *Mi-leh-fuh* 彌勒佛, the Future Buddha. He never gave his name, and carried always and everywhere a calico bag, suspended from a staff, placed over the shoulder. Hence he was called the "Monk with the Calico Bag", *Pu-tai* 布袋. (4).

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(1) *Ta-pei* 大悲. Literally "great mercy", a title given to *Kuan-yin* 觀音. *Chow* 咒, a charm or spell; hence the "*Tantra of Kwan-yin* Chinese Superstitions. Vol. VI. p. 123. note 3.—Edkins. Chinese Buddhism p. 269.

(2) Beal. Four Lectures on Buddhist Literature in China. p. 3.

(3) It was finished on the 1st month of the 14th year of *Ming-ti* 明帝, i e. A. D. 71.

(4) See another biographical notice on this monk. Chinese Superstitions. Vol. VII. p. 371-372. Also Illustration n° 78.

Fig. 129

Tchou Fa-lan.

Chuh Fah-lan.

This bag contained all his belongings and his daily food. During the night he settled down anywhere, and when snow fell he slept in the open, and was never wet. His conversation was a thorough riddle, and only intelligible through subsequent events, which he seemed to have foretold. When rain was threatening, he wore straw-sandals, and when fine weather was expected, he went about wearing wooden shoes; hence everybody examined his footwear, anxious to know what kind of weather might be expected.

His family name was *Chang T'ing-tze* 長汀子. He died sitting on a stone to the East of the Yoh-lin monastery, *Yoh-lin-sze* 岳林寺. This happened A. D. 917, tenth year of the Posterior Liang dynasty, *Heu-Liang* 後梁.

5. DHARMANANDA (HINDU).

CHUH FAH-LAN 竺法蘭 (1).

In the year B. C. 136, *Wu-ti* 武帝, of the Former Han dynasty, *Ts'ien-Han* 前漢, was cleaning out the lake *Kwun-ming-ch'i* 昆明泄, when reaching deep below the surface, a layer of black ashes was discovered. The emperor asked *Tung-fang-joh* 東方朔, what could be the origin of this deposit. "Let Your Majesty, said he, rather consult the Indian monk, Dharmananda, *Chuh Fah-lan* 竺法蘭; he will explain to you the phenomenon." The emperor questioned the foreign monk (2), who explained the matter as follows: "At the end of every *kalpa*, an immense conflagration destroys the existing world; these ashes are the remnants of the preceding *kalpa* (3). The emperor was highly

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(1) He hailed from Middle India, and came with Matanga to China. Beal. Four Lectures on Buddhist Literature in China. p. 5 (The Shaman Dharmananda).

(2) Beal. Four Lectures on Buddhist Literature in China. p. 6. Here also is found a list of the works he translated, among them a life of Buddha, now lost.

(3) *Kalpa*. A period during which a physical world is formed and destroyed. Eitel. Sanscrit-Chinese Dictionary. p. 49.

pleased with this explanation, and had the monk escorted to his monastery with much honour.

6. BUDDHAJANGA (HINDU).

FUH T'U-CH'ENG 佛圖澄 (4th century).

Buddhajanga reached *Lohyang* 洛陽 A. D. 310, and pretended to be then over three hundred years old. He laid claim to magical powers. Through an opening in the abdomen, he extracted his viscera, and washed them in the running water of the stream, after which he put them back, closing the orifice with cotton-wool. When night set in, he removed the cotton wadding, and a wonderful light, proceeding from his viscera, illumined the apartment. He seemed to forecast the future (1); and obtained great success at the Court of *Shih-leh* 右勒 (2) and *Shih-hu* 右虎. Before he died, he announced the fall of the dynasty. A short time after his demise, he is said to have been seen proceeding to the Western Paradise, *Si-t'ien* 西天.

Shih-hu 右虎 had his tomb opened, and instead of the monk's corpse, he found there only a stone. Shih's family name being *stone* 右, this was considered of ill-omen.

"The wretch, exclaimed the ruler, has escaped, and left myself in the coffin; my ruin is not far off" (3).

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(1) His method of forecasting the future was by interpreting the sound of pagoda-bells, as they were blown by the wind. Edkins. Chinese Buddhism. p. 89.

(2) *Shih-leh* 有勒 (A. D. 273-332). A native of *Wu-hsiang* 武鄉, in *Shansi*. He was of Turkic descent, and rose to prominence during the enfeebled *Tsin* 晉 dynasty. In 319, he assumed the title of King of Chao, and ruled from the Great Wall to Honan. In 328, he assumed the Imperial title, and had at Court the Indian Buddhist *Fuh-t'u-ch'eng* 佛圖澄, who pretended to foretell events. Giles. Chinese Biographical Dictionary. p 656-657.

(3) Chronicles of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 42-43.

7. THE MONK HWEI, FROM SOGDIANA.

K'ANG-SENG HWEI 康僧會 (died A. D. 280).

This monk was a native of Sogdiana, *K'ang-kü-kwoh* 康居國 (1); his father, who traded as a merchant, migrated to *Kiao-chi* 交趾, and soon afterwards died, the child being then 15 years old. He was placed in a monastery, and became highly proficient in the knowledge of the Law. One day, he took his staff, and set out for China, reaching Nanking A. D. 247, then called *Kien-yeh* 建業.

There, he erected a small hut, and placed within it a statue which he brought from India. The local official informed *Sun-k'üen* 孫權, ruler of the Wu kingdom, *Wu-kwoh* 吳國, that a quaint visitor had settled in the country. His dress and manner of living were quite different from those of the natives, and it would be advisable to find out the purpose of his coming. The ruler summoned him to his palace, and questioned him. The monk, quite in chatting, told *Sun-k'üen* 孫權 that Sakyamuni, *Shih-kia-fuh* 釋迦佛, left most wonderful relics, *Cheh-li-tze* 舍利子 (2). "If you can get one of them, said the ruler, I shall build a monastery for you; if not, you will be put to death." The monk requested 7 days to secure the relic, and this was granted him. Returning to his monastery, he said to his disciples: "It is a question of life or death for Buddhism in China; we must spare no efforts to attain success." They, therefore, commenced their invocations; a brazen burner was placed on the table,

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(1) *K'ang-kwoh* 康國, a name for *Sogdiana*. Williams. Dictionary of the Chinese Language.—Beal says he was a man of Samarcand. Four Lectures on Buddhist Literature in China p. 12.

(2) *Sheh-li-tze* 舍利子, transliteration of the Sanscrit "*Sariras*", remains of a corpse gathered after cremation, relics of a saint. They are objects of veneration, and preserved in *Stupas*. Eitel. Sanscrit-Chinese Dictionary. p. 124 — Beal. Four Lectures on Buddhist Literature in China. p. 12.

and incense offered unceasingly. The 7 days had elapsed, and nothing was obtained. The monk begged 7 other days, but the result was again fruitless. Hereupon, *Sun-k'üen* 孫權 threatened to have him beaten, but the monk requested to grant him 21 days more, to which the ruler consented rather reluctantly. This period being over, nothing was yet received, and a feeling of disappointment reigned over the monastery. However, about the fifth watch of the night, a short time before daybreak, the noise of on object falling into the burner, was heard; forthwith one of the monks hastened to see what it was, and behold he perceived a beautiful relic, brilliant as the heavens, and of five colours. The next day, it was presented to the king, and as it was placed on a brazen platter, the dish was shattered to pieces.

Sun-k'üen 孫權, filled with awe at this wonderful event, built for the monk his first monastery, *Kien-ch'u-sze* 建初寺 (1). He erected also a tower, upon the summit of which was placed the precious relic, ever beaming with constant brilliancy.

This monk translated several volumes of prayers, and made annotations thereon, among them the *Ngan-pan-show-i* 安般守意; Disquisition on the Law, *Fah-king* 法竟; and the Sutra of the Tree of Knowledge, *Tao-shu-king* 道樹經 (2).

After foretelling the approaching end of the Wu State, *Wu-kwoh* 吳國, he died A. D. 280 (3).

8. FAH-HSIEN 法顯 (A. D. 374-460).

This monk was a native of *Wu-yang hsien* 武陽縣, dependent on *P'ing-yang fu* 平陽府, in the province of *Shansi* 山西,

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(1) Being unable to destroy the relic, says Beal, he erected over it a *Sarira Pagoda*, and founded a Buddhist temple. Four Lectures on Buddhist Literature in China p. 12.

(2) In Sanscrit "*Bodhidruma*". Beal adds that he also translated the "Sutra of the Bright-faced King", or the *Siviraja*. Four Lectures on Buddhism in China. p 12.

(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 10. ch. 7. p. 8; ch. 9. p. 7.

and bore the family name of *Kung* 龔. His father had him dressed up as a Buddhist novice at the age of three, but kept him at home till he was ten years accomplished. He then entered the monastery at *Lohyang* 洛陽, and had for his teacher the famous Buddhajanga, *Fuh-t'u-ch'eng* 佛圖澄 (A. D. 401-404). After the death of his teacher, he proceeded to *Ch'ang-ngan* 長安 to make a thorough study of religion. Finding there a lack of the necessary books, he set out A. D. 399 for India, with the purpose of securing there a complete set of the Buddhist Canon in the original tongue (1). Having reached *Liu-sha* 流沙, 10 miles from the city of *Wang-sheh-ch'eng* 王舍城 (2), in India, he entered a monastery towards dusk; the monks wished to entertain him for the night, but he refused, and proceeded to *Tu-küeh-shan* 闍崛山 (3). He was told that this road was highly dangerous, and that black lions infested the way and devoured travellers. "I fear nothing, replied the zealous monk, and so I will continue my journey."

Having reached the foot of the mountain late in the evening, he burnt incense and began to pray; suddenly three black lions advanced, but had nothing fierce in their aspect. *Fah-hsien* 法顯, quite in pursuing his prayers, stroked gently their backs, and they crouched at his feet. Next morning, at daybreak, they returned to the forest.

In A. D. 414, he was back again to China, having returned by sea, via Ceylon and the Straits of Malacca, landing finally at

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(1) Giles. Chinese Biographical Dictionary. p. 210.—Beal. Four Lectures on Buddhist Literature in China. p. 17.—Edkins. Chinese Buddhism. p. 91.

(2) *Wang-sheh-ch'eng* 王舍城, literally the "City of royal palaces", *Rajagriha*, the residence of the Magadha princes and the first metropolis of Buddhism Its ruins are still extant 16 miles S. W. of Bahar. Eitel. Sanscrit-Chinese Dictionary. p. 100.

(3) *Gridhrakuta*, or the "Vulture Peak", a mountain near Rajagrida, and the resort of many celebrated ascetics. Eitel. Sanscrit-Chinese Dictionary. p. 43

Ts'ing-chow 青州, in *Shantung* 山東 (1). Being prevented by the disturbed state of the country from carrying his books and sacred relics to *Ch'ang-ngan* 長安, he settled at Nanking, and translated there the Vinaya Pitaka *Seng-k'i-lü* 僧祇律, a work on monastic discipline. The incidents of his journey abroad were related to Buddhabhadra, a Hindu fellow-labourer, and the latter committed them to writing, thus forming the work known as "Records of Buddhistic Kingdoms", *Fuh-kwoh-ki* 佛國記, and published about A.D. 420 (2).

Buddhajanga, *Fuh-t'u-ch'eng* 佛圖澄, his teacher, admiring the holiness and sincerity of his life, came to visit him, and bore him away to the Western Paradise, *Si-t'ien* 西天. He was 86 years of age at the time of his death (3).

9. FAH-TSU 法祚 (4th century).

This monk was a contemporary of Buddhajanga, *Fuh-t'u-ch'eng* 佛圖澄 (4), who, one day announced to him that he was leaving for the Western Paradise, *Si-t'ien* 西天, whereupon *Fah-tsu* 法祚 replied: "I shall depart the first for that Happy Land."

10. HWEI-KUNG 慧恭 (A.D. 371-454).

See full biographical notice on this monk. Chinese Superstitions. Vol. VII. p. 470-475 (5).

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(1) See full description of this voyage in Edkins. Chinese Buddhism. p. 409-410.

(2) This work has been translated by Rémusat, Paris, 1838; Beal, London, 1869; Giles. London, 1877; Legge, 1886 (Oxford, Clarendon Press. This edition centains also the Chinese text).

(3) Legge states that he died in the Sin monastery, at *Kingchow* 荊州, *Hupeh*, at the age of 88. Travels of Fah-hsien. Introduction. p. 2. — General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. ch. 5. p. 9; ch. 6. p. 1.

(4) See Chinese Superstitions. Vol. VIII. p. 578.

(5) *Hwei-kung* 慧恭 is said to be the founder of the "*Lotus School*", which teaches the doctrine of a Western Paradise, promised to the worshippers of *Amitabha*.

11. HWEI-T'EH 慧特.

Younger brother of *Hwei-kung* 慧恭, the monk mentioned above in number 10 (p. 582).

12. HWEI-LI 慧理.

See notice on the "Buffalo King", *Niu-wang* 牛王, and the "Golden-hair Buffalo", *Kin-niu* 金牛.

13. HWUN-SHOW-LO 渾壽羅 (4th century).

About A. D. 335 (1), *Hwun-show-lo* 渾壽羅, visited the monk *Hwei-li* 慧理, in his monastery of the "Golden-hair Buffalo", *Kin-niu-sze* 金牛寺. On coming out from the temple, he exclaimed: "What! the hill situated at the foot of the Vulture's Peak, *Ling-tsiu-shan* 靈鷲山 (2), has been transported here."

As nobody believed this extraordinary freak, the monk added: "in a grotto of this hill, is found a white monkey, which I will exhibit in your presence, and then you shall be compelled to admit the truth of what I say."—"Come here, old fellow of a thousand years! said he, your friend awaits you; come quickly and visit him!" Hereupon, a monkey leaped out from the grotto, and gamboled at his feet. The animal seemed to weep with joy. The monk then explained the mystery. "This monkey, said he, is an old hermit of several generations; he has frequently played with me. On account of some misdemeanour, he was condemned to transport the hill to this place; his penance is now over, so he can take it back to its original site."

The monkey lifted up the hill, and transported it back near

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(1) The period *Hsien-k'ang* 咸康 extends from A. D. 335 to 343 Giles. Chinese-English Dictionary.

(2) *Ling-tsiu-shan* 靈鷲山. A peak in India called *Gridkrakuta*, where *Pisuna* assumed a Vulture's shape; Vulture's Peak. Williams. Dictionary of the Chinese Language.

Rajagrida. A gaping chasm was seen where the mass stood a short time previously; the monk summoned to his assistance the Deva *Kieh-ti* 揭諦, who cast 18 *Lohans* 羅漢 (1), to support the sides of the chasm, and prevent them from falling in. These statues were made in a single night. The name of the monastery was henceforth changed into that of "Mystic Tranquillity", *Ling-yin-sze* 靈隱寺 (2).

14. THE UPASAKA CHI-K'IEN 支謙 (3) (3rd century).

The family name of this monk was *Yueh* 越, and his surname *Kung-ming* 恭明. He was a native of Yueh-shi, *Yueh-shi-kwoh* 月氏國, or the country of the White Huns (4). He spoke six languages, and had studied the most rare books; tall and lank, he was remarkable for his yellow eyes inclining to white. In order to escape from the disorder which followed the close of the *Han* 漢 dynasty, he fled to the Wu kingdom, *Wu-kwoh* 吳國, where *Sun-k'üen* 孫權, who appreciated his talent, gave him the honorary title of "Professor", *Poh-shi* 博士 (5). During the period A.D. 222-253, he laboured at translations, producing 49 distinct works, among them the Vimalakirtti Sutra, *Wei-mo* 維摩; the *Maha Prajna-paramita*, *Ta-pan-joh* 大般若(6);

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(1) See on the 18 Lohans. Chinese Superstitions. Vol. VII. p. 332-387.

(2) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. ch 1. p. 8, 9.

(3) *Upasaka*, a lay member of the Buddhist Brotherhood, who, without entering upon monastic life, observed the 5 chief rules of conduct. Chinese Superstitions Vol. VII. p. 334.

(4) Beal. Four Lectures on Buddhist Literature in China. p. 11.

(5) *Poh-shi* 博士, professor in a college. Williams. Dictionary of the Chinese Language.

(6) *Prajna-paramita*, i. e. "Transcendent Wisdom". As a system of philosophy, it denies the reality of all world phenomena, and the validity of knowledge derived through the senses. Edkins. Buddhism in China. p. 186 and 279.—Chinese Superstitions. Vol VII. p. 367, note 3.

the *Pari-Nirvana Sutra*, *Gni-hwan fah-kü* 泥洹法句 (1); *Shui-ying* 瑞應, *Pen-sien* 本先 etc. He also rendered into Chinese the Sutra of Boundless Ages, *Wu-liang-show* 無量壽; the Life of Buddha, *Chung-pen-k'i* 中本起 (2); and *Pen-sien-sze-king* 本先死經.

15. P'U-TSING 普靜 (3rd century).

This monk was a native of *Kiai-liang* 解良, the present-day *Kiaichow* 解州, in the province of *Shansi* 山西. In early years he entered the monastery which "Protects the Kingdom", *Chen-kwoh-sze* 鎭國寺, and was a monk there when *Kwan-kung* 關公 passed through the place. *Pien-hsi* 卞喜, one of the officers who plotted against the life of his commander, invited the latter to come and have a drink with him. If he accepted, his death should ensue. The monk *P'u-tsing* 普靜, who was a fellow-countryman of *Kwan-kung* 關公, and aware of the plot, c lled him to his cell, and offered him tea. As it was rather difficult to disclose all too bluntly, the monk pointed to a sword hanging from his side, and indicating as it were that there was danger ahead. *Kwan-kung* 關公 understood the hint, and went out forthwith. *Pien-hsi* 卞喜, meeting him, invited him to take a glass of wine. "Do you speak as a friend, or as an adversary?" inquired the commander. The traitor, sceing that he was detected, endeavoured to escape, but *Kwan-kung* 關公 (3) slew him with his sword, and thanked *P'u-tsing* 普靜 for having saved his life.

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(1) *Pari-Nirvana*, i. e. complete stillness, or final escape from the bonds of trouble and misery. The second degree of Nirvana Eitel. Sanscrit-Chinese Dictionary. p. 91.

(2) Taken from the Dirghagama Collection, it contains Buddha's first sermon at Benares. Beal. Four Lectures on Buddhist Literature in China. p. 10.

(3) *Kwan-kung* 關公. Historically, a noted hero of the Period of the Three Kingdoms, *San-kwoh* 三國 (A. D. 221-265). Made a god by *Wan-lih* 萬曆, of the *Ming* 明 dynasty, A. D. 1594. Worshipped ever since as the "*God of War*". Chinese Superstitions. Vol. VI. p. 71-88.

A short time afterwards, the monk went to *King-men chow* 荆門州, and abode at the "Jade-fountain hill", *Yuh-ts'üen shan* 玉泉山. Here, he built a small temple with a thatched roof, and sent one of his disciples out into the country to beg enough for his subsistence. *Kwan-kung* 關公 granted several favours in this little temple, and later on, a larger one was erected there to honour his memory (1).

16. KUMARAYANA (HINDU)

KIU-MO-LO-YEN 鳩摩羅炎.

The forefathers of this Hindu were successively ministers in the country. In early years he migrated to Karashar, where he was married to Jiva, younger sister of the local ruler. He was the father of Kumarajiva (2).

17. KUMARAJIVA (HINDU).

KIU-MO-LO-SHIH 鳩摩羅什.

See full biography of this famous Buddhist writer and translator. Chinese Superstitions. Vol. VII. p. 476-481; also Illustration nº 104.

18. FAH-LIU 法柳 (4th century).

In A. D. 420, *Fah-liu* 法柳, accompanied by a disciple, knocked at the door of a man named *Sung* 宋. Pretexting to be a hermit of *Yih-chow* 冀州, he said to him: "The following are

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(1) Romance of the Three Kingdoms, *San-kwoh-chi yen-i* 三國志演義 A historical novel in 120 chapters, written by *Lo Kwan-chung* 羅貫中, of the *Yuen* 元 dynasty.

(2) He died when Kumarajiva was 7 years old. See Chinese Superstitions. Vol. VII. p. 476 —Bunyiu Nanjio. Catalogue of the Buddhist Tripitaka. Appendix 2. p. 406. nº 59.

the words spoken by the Genius, who dwells in the sacred mountain of the Centre, *Sung-shan* 嵩山 (1): "General Liu, *Liu tsiang-kün* 劉將軍, of *Kiang-tung* 江東, is a descendant of the *Han* 漢 dynasty. He is to be emperor, and has received from me 32 seals made of precious stones, and one *Chen-kin* 鎮金. The *Han* 漢 dynasty reigned 196 years, after which the sceptre passed to the House of *Wei* 魏, and was succeeded by that of *Tsin* 晉. At present there are various prognostics in the heavens, indicating a change of dynasty; prepare yourself for the coming event." *Liu-yü* 劉裕 (2) invited the monk to enter, and said to him: "If I am the successor of the *Tsin* 晉 dynasty, how long will my House rule?—There is a 6 in the number of years, during which the preceding dynasties lasted; there will also be one in the length of your dynasty." Hereupon, he departed, accompanied by his disciple.

19. THE HINDU MONK TAO-SHENG (5th century).

CHUH TAO-SHENG 竺道生 (3).

This Indian monk lived at *Lü-shan* 廬山, and was a contemporary of *Hwei-yuen* 慧遠 (A.D. 371-454). Both compared and examined together their prayer-formulas. After the death of

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(1) *Sung-shan* 嵩山. The highest and central peak of the Five Sacred Mountains, on which China's ancient emperors worshipped *Shang-ti* 上帝. It lies in the province of *Honan* 河南. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. VIII. p. 534, note 1; p. 548 note 1.

(2) *Liu-yü* 劉裕 (A.D. 356-422). Founder of the *Sung* 宋 dynasty. Was in early life a seller of straw-sandals, then became a soldier, and soon obtained a command; made a Marshal in 416. Compelled the last emperor of the Eastern Tsin to abdicate, and then ascended the throne. He reigned only 2 years. Giles. Chinese Biographical Dictionary. p. 529.

(3) *Chuh* 竺. The common name for India in Buddhist books, and originally pronounced *Tuh* (In-tuh, India). Employed in the title of Buddhist monks, it is but an expletive, and signifies they were natives of India. Williams. Dictionary of the Chinese Language.—Beal. Four Lectures on Buddhist Literature in China. p. 16.

Hwei-yuen 慧遠 (1), he visited Kumarajiva, then at *Ch'ang-ngan* 長安. Remarkable for his erudition, he was held in great esteem by all the monks, who considered him as a kind of god. Later on, he left *Ch'ang-ngan* 長安, and took up his abode at the mountain of the "Tiger's Mound", *Hu-k'iu-shan* 虎丘山 (2). He spent his days sitting at the foot of a pine-tree, around which he set up a number of stones, and considering them as his disciples, preached to them the Law.

One day, after having explained to them the Nirvana Sutra, *Nieh-p'an-king* 涅槃經, he said: "What I have taught you is the pure doctrine of Buddha." On hearing these words, all the stones rose up, bowed to him, and expressed their approval of what he said, to the great astonishment of those who witnessed such a marvellous feat.

The emperor, on being informed about it, paid a visit to the monastery, and offered a generous dinner to all the monks (3).

20. THE MONK TA-TU 大度.

21. THE MONK SHEH.

SENG-SHEH 僧涉 (4th century).

In A. D. 358, under the Eastern Tsin, *Tung-Tsin* 東晉, a terrible drought ravaged the country. An official informed the emperor *Shi-tsu Fu-kien* 世祖苻堅 (4), that a monk named *Sheh*

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(1) See Chinese Superstitions. Vol. VII. p. 470-475.

(2) Here several scholars met occasionally, and joked much on the tiger's growl. Chinese Superstitions. Vol. VII. p. 474.

(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 11. Art. 8. p. 9.

(4) *Fu-kien* 苻堅 (A.D. 337-384). China was at this time divided up among a dozen independent rulers. Fu-kien ruled over parts of Kansuh, Shensi and Szechw'an. In 378, and again in 384, he attacked the Imperial State, but was defeated. Soon after his realm fell to pieces, rebellions broke out, and he was strangled by *Yao-ch'ang* 姚萇. Giles. Chinese Biographical Dictionary. p. 29-30.

涉 had the power of making rain fall. The emperor summoned him to Court. The monk ascended a platform, and uttered an incantation begging for rain. Hereupon a dragon descended from the heavens, entered the Buddhist's rice-bowl, and rain fell forthwith.

The emperor wished to see the marvel with his own eyes, and approaching the bowl, beheld the dragon lurking therein. Reciting a new incantation, the monster fled up into the air, and the monk returned to his monastery (1).

22. THE MONK CHI-TUN 支遁 (4th century).

This monk was a native of *Ch'en-liu* 陳留. His family name was *Kwan* 關, and his personal name *Tao-lin* 道林. At the age of 25, he went to *Lin-lü* 林廬, to the East of the river, *Ho-tung* 河東, and there entered a Buddhist monastery. Later on, he lived at the foot of the Yü-yao mountain, *Yü-yao-shan* 餘姚山 (2). Like the preceding monk, he was a contemporary of the emperor *Shi-tsu Fu-kien* 世祖符堅.

23. THE HINDU MONK T'AN-YIN.

T'AN-YIN 曇隱 (6th century).

In A. D. 529, *Wu-ti* 武帝, of the *Liang* 梁 dynasty, being on the throne, the Indian monk *T'an-yin* 曇隱 came to the Bell mountain, *Chung-shan* 鍾山, where he built a little monastery, and expounded the Law. An old man stood regularly at the foot of the plain, and listened assiduously to his words. On the monk asking his name, he replied: "I am the dragon of the mountain; at present, there is prolonged drought, so I enjoy

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(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. Article 3. p. 4.

(2) *Yü-yao* 餘姚, a district in *Shaohsing fu* 紹興府, near *Ningpo*. Williams. Dictionary of the Chinese Language.

some leisure, and come to listen to your instructions (1)"—"Have you power to make rain fall?".—"The Pearly Emperor, *Yuh-ti* 玉帝 (2), replied the old man, has sealed up all rivers and lakes; impossible to touch them".—"But, added the monk, would not ink give you wherewith to produce rain?"—"Yes, said the dragon, it would quite do". Hereupon he aspired a large quantity of ink, and the following night black rain fell copiously. Later on, *Sung-t'eu-t'o* 嵩頭陀, one of his brethren from India, came and abode with him at the foot of the above mountain (3).

24. T'AN-HWA 曇華 (5th century).

This monk was born during the reign of *Wu-ti* 武帝 (A. D. 483-494), second emperor of the *Ts'i* 齊 dynasty. It would, however, be more exact to say he was reborn about that time, for it was *Ch'ih-sung-tze* 赤松子 who took him to the *Siao* 蕭 family, wherein he found means of entering a new phase of existence.

25. THE MONK CH'ANG-YANG 萇陽 (5th century).

Sakyamuni ordered *Ch'ang-yang* 萇陽 to be reborn in the *Siao* 蕭 family. His grandfather, *Siao Tao-sze* 蕭道賜, was a high official in the time of the *Sung* 宋 dynasty (A. D. 420-479). His father's name was *Siao Shun-chi* 蕭順之, to which one of the *Ts'i* 齊 emperors added the honorary title of Marquis of *Lin-siang* 臨湘. Towards the close of the fifth century, the family lived at *Leng-ling* 稜陵. One day, as the monk's

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(1) This is highly eccentric, and shows how Buddhist lore lends intelligence to animals.

(2) *Yuh-ti* 玉帝. The chief-god of the Taoist Pantheon, corresponding to the Confucian *Shang-ti* 上帝, and the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112.

(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 2. p 6.

mother then with child, walked in the garden, she saw some sweet-flag, *Ch'ang-p'u-ts'ao* 菖蒲草 (1), in flower, and plucking some of the blossoms, ate them with much satisfaction. Soon afterwards, she brought forth a child, bearing in the palm of his hand the character "Brave", *Wu* 武. He was given the milk-name of *Lien* 練, and later on that of *Yen* 衍. His personal name was *Shuh-tah* 叙達, and he took for wife a girl named *Hsi-hwei* 郗徽 (2).

26. THE BUDDHIST PATRIARCH BODHIDHARMA.

TAH-MO TA-SHI 達磨大師 (6th century).

See full biography of this monk, known as China's First Patriarch; also critical appreciation of his life and school. Chinese Superstitions, Vol. VII. p. 425-431.

27. THE MONK YUN-KWANG 雲光 (6th century).

Yun-kwang 雲光 lived in the monastery of the "Heavenly Dragon", *T'ien-lung-sze* 天龍寺, and expounded the Law there from A. D. 529-535, *Wu-ti* 武帝 of the *Liang* 梁 dynasty being then on the throne. While he preached, flowers rained down from the heavens.

The emperor visited him, and erected on the knoll to the South of *Nanking* 南京, the famous monastery of the "Rain of Flowers", *Yü-hwa-sze* 雨花寺 (3), commemorating the wonderful prodigy described above. One day, the monk heaved a deep

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(1) *Ch'ang-p'u-ts'ao* 菖蒲草, the sweet-flag (*Acorus calamus*). A plant with sword-shaped leaves, and a pungent, aromatic smell, which makes it be deemed efficacious in warding off evil influences. See Chinese Superstitions. Vol. V. p. 502.

(2) General *Mirror* of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. Art. 9. p. 8.

(3) *Yü-hwa-t'ai* 雨花台, a knoll to the South of Nanking. At present, no trace of the monastery remains; in its stead a battery has been placed on the hill-top.

sigh, and said: "There will soon be widespread upheaval in the North and South of the State; as for me I must leave for the Western Paradise, *Si-t'ien* 西天." So saying, he departed this world (1).

28. TS'ING-LIEN 青蓮.

29. THE MONK HWA-YEN.

HWA-YEN SENG 華嚴僧 (6th century).

See biographical notice on this monk, so called, because he recited unceasingly the "*Hwa-yen Sutra.*" Chinese Superstitions. Vol. VIII. Article XXXVII. p. 526-529.

30. THE MONK HSIA-LAH.

HSIA-LAH SHEN-SHI 夏臘禪師 (6th century).

See biographical notice on Hwa-yen, and how this monk was punished for giving way to anger. Chinese Superstitions. Vol. VIII. p. 526-528.

31. THE HINDU MONK K'Ü-T'AN.

K'Ü-T'AN 瞿曇 (6th century).

This monk lived during the reign of *Wu-ti* 武帝, of the *Liang* 梁 dynasty. He was a native of Sind, *Shen-tuh-kwoh* 身毒國 (2), in North-West India, and held to be a man of great holiness by all his brethren. His knowledge of the Law was prodigious; hence he was generally called the "Old Buddha", *Ku-fuh* 古佛, while his personal name was the "Little Sakya-muni", *Siao-shih-kia* 小釋迦 (3).

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(1) General *Mirror* of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 3. p. 2.

(2) *Shen-tuh-kwoh* 身毒國, *Sind.* North-West of Bombay, and bordering on the Punjab, with which it is connected through the Indus. Its capital and chief port is *Karachi* (population 216,883). Whitaker (1925). The Indian Empire, p 618.

(3) General *Mirror* of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art 3. p. 2.

32. THE TEACHER CHAO.

CHAO-FAH-SHI 肇法師.

33. THE MONK LEU-TZE.

LEU-TZE SENG 樓子僧.

34. THE HINDU MONK SUNG T'EU-T'O.

SUNG T'EU-T'O 嵩頭陀 (6th century).

This monk came from India towards the middle of the sixth century, and abode with *T'an-yin* 曇隱, at the foot of the "Bell Mountain", *Chung-shan* 鍾山, near *Nanking*. See Chinese Superstitions. Vol. VIII. p. 589. n° 23.

35. FEI T'EU-T'O 斐頭陀.

This monk was a native of *Honan* 河南. He founded the famous monastery on "Golden Island", *Kin-shan-sze* 金山寺, opposite *Chenkiang* 鎮江.

36. THE MONK PEI-TU (6th century).

PEI-TU SHEN-SHI 杯渡禪師.

See full biographical notice on this monk. Chinese Superstitions. Vol. VII. p. 482-489. Also Illustration n° 105. His life is most eccentric and legendary. He was not a vegetarian, like his other brethren (1); he ate meat and enjoyed an occasional glass of wine when travelling, or invited to dine out.

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(1) The first precept of Buddhism forbids the killing of any living being, hence Buddhists adopt a vegetarian diet and abstain from meat, fish, crabs, shrimps etc. Chinese Superstitions. Vol. IV. p. 451-455 (Buddhist Abstinence).

37. THE MONK T'UNG-KUNG.

T'UNG-KUNG 通公 (6th century).

This monk lived in the early years of the reign of *Kien-wen* 簡文 (A. D. 550, 551), of the *Liang* 梁 dynasty, at the time that *Heu-king* 侯景 (1), governor of *Honan* 河南, rebelled against his sovereign. *T'ung-kung* 通公 travelled much, ate meat and enjoyed during his journeying a good glass of wine. A short time before the above rebellion broke out, he lived at *Yangchow* 揚州 (2). Here he piled up a heap of dead fish-head bones outside the west city-gate, and strewed wild herbs and brambles over the streets.

The rebel *Heu-king* 侯景 laid siege to the city, and having taken it, put all the inhabitants near the East gate to the sword, while he cast their corpses outside the West gate. The city was almost totally wrecked, and the prophecy made by the monk fully realized. *Heu-king* 侯景 feared him, and dared not put him to death. One day, he despatched one of his officers, named *Yü Tze-yueh* 于子悅, together with four valiant swordsmen, ordering him to seize the monk, and put him to death. "However, added he, if *T'ung-kung* 通公 seems to have knowledge of your purpose, do not touch him; if on the contrary, he is ignorant thereof, let the sword end his life". The officer entered his cell unaccompanied, leaving his four assistants outside. *T'ung-kung* 通公 on seeing him, said to him forthwith: "Why are you come to kill me?—I would never dare commit such a foul deed," replied the officer.

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(1) *Heu-king* 侯景 (A. D. 502-552). A native of *Shoh-fang* 朔方, in *Kansu*. Enlisted in the Wei army, he became governor of *Honan* 河南, but rebelled and succeeded in taking the Capital In 551, he assumed the title of "Emperor of Han", and ruled over part of Kiangsu and Nganhwei A year later, he was defeated in battle, and fled to Chekiang, where he was slain. Giles. Chinese Biographical Dictionary. p. 268.

(2) *Yangchow* 揚州. A famous old city, on the Grand Canal, 20 miles North of *Chenkiang* 鎮江. Former capital of the Yang kingdom, and the residence of numerous scholars down to the present day. Its estimated population is about 100.000 inhabitants.

Hereupon he departed, and informed *Heu-king* 侯景 of his mission. A short time afterwards, the rebel General paid him a personal visit, and told him he entertained no ill-will against him. One day, he even invited him to dinner. While at table, the monk took a morsel of meat, salted it abundantly, and offered it to his host, begging him state if he found it to his liking. "It is too salty, replied *Heu-king* 景侯"—"Without salt, rejoined the monk, it would soon become corrupt."

The rebel died soon afterwards, and over five hundred pounds of salt were placed in his coffin, to prevent the corruption of the corpse. This second prediction of the monk was thus again realized (1).

38. NGO-CHWAN-SHI 阿專師 (6th century).

This monk was a contemporary of Bodhidharma, *Tah-mo* 達磨, first Chinese patriarch, and accompanied him after death to the Western Paradise, *Si-t'ien* 西天 (2). See Chinese Superstitions. Vol. VII. p. 429.

39. THE MONK SHEN-KWANG.

SHEN-KWANG 神光 (A. D. 487-593).

This monk is held to be the second patriarch of Chinese Buddhism. He died at the venerable age of 107 years. See Chinese Superstitions. Vol. VII. p. 432-434. Also Illustration nº 96.

40. THE MONK PAO-TSING.

PAO-TSING 寶靜 (6th century).

This Buddhist monk was the teacher of *Shen-kwang* 神光, mentioned in the previous number. Chinese Superstitions. Vol. VII. p. 432.

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(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 3. p. 6.

(2) *Si-t'ien* 西天. See Chinese Superstitions. Vol. VI. p. 111-112.

41. THE MONK SENG-TS'AN.

SENG-TS'AN 僧璨 (Died A. D. 606).

Seng-ts'an 僧璨 is held by the "Contemplative School" (1), to be the third patriarch of Chinese Buddhism. His name means the "monk who has the lustre of the gem". See Chinese Superstitions. Vol. VII. p. 434-435.—Johnston. Buddhist China. p. 87. —Giles. Chinese Biographical Dictionary. p. 638.

42. THE MONK TAO-SIN.

TAO-SIN 道信 (A. D. 580-651).

This monk is the fourth patriarch of Chinese Buddhism. He heard the Law from the lips of *Seng-ts'an* 僧璨, his predecessor. Chinese Superstitions. Vol. VII. p. 436-437. — Giles. Chinese Biographical Dictionary. p. 716.—Johnston. Buddhist China. p. 87.

43. THE MONK HSÜEN-TSANG (A. D. 602-664).

HSüEN-TSANG 玄奘, **OR YUEN-TSANG** 元奘.

The name of a Buddhist monk, who in the year A. D. 629, set out for India, in order to visit its holy places, and bring back copies of the sacred Books. In 645, he returned, bringing with him 657 books, besides many images and pictures, and 150 relics of Buddha. He spent the rest of his life in translating these volumes into Chinese. See Chinese Superstitions. Vol. VIII. Art. 51. p. 567-572—Giles. Chinese Biographical Dictionary. p. 313.—Edkins. Chinese Buddhism. p. 116-122.

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(1) *Contemplative School.* This was founded by Bodhidharma. Rejecting the reading of books, the use of images and external rites, it concentrated all efforts on mental abstraction, and the developing of a dreamy still ness, which led to general decay, and a state of laziness and inertia from which Buddhism never recovered. Chinese Superstitions. Vol VII. p. 430-431.

44. THE MONKEY KING.

SUN-HEU-TZE 猻猴子, OR WU-K'UNG 悟空.

The image of this legendary being is found in many temples, and worshipped by the people. See full description of his life, pranks and fabulous services. Chinese Superstitions. Vol. VIII. Art. 48. p. 553-562.

45. THE MONK WAN-HWEI.

WAN-HWEI 萬廻.

See biographical notice on the "Two Immortals, Patrons of Harmony and Concord", *Hwo-hoh Eul-sien* 和合二仙.

46. THE MONK FAH-YUNG.

FAH-YUNG 法融 (7th century).

This monk was a disciple of *Tao-sin* 道信, fourth patriarch of Chinese Buddhism. See Chinese Superstitions. Vol. VII. p. 436-437.

47. THE MONK HUNG-JEN.

HUNG-JEN 弘忍 (A. D. 602-675).

This monk is the fifth patriarch of Chinese Buddhism. His name signifies "Vast Endurance". A full biographical notice of him is given in Chinese Superstitions. Vol. VII. p. 437-439.

48. THE MONK HWEI-NENG.

HWEI-NENG 慧能 (A. D. 637-712).

Held to be the sixth and last of the Chinese Buddhist patriarchs. He is considered as the founder of "Vegetarian Sects". When the Mongols invaded Southern China A. D. 1276,

the soldiers violated his tomb, and even went so far as to rip open the abdomen with a sword-thrust. See full biography. Chinese Superstitious. Vol. VII. p. 440-446.

49. THE MONK CHEN-TSIH.

CHEN-TSIH 眞寂 (7th century).

Chen-tsih 眞寂 was at first a disciple of *Chi-ch'eng* 至誠, who expounded the Law in the monastery of the "Jade Fountain", *Yuh-ts'üen-sze* 玉泉寺. When his teacher died, he entered the school of *Hwei-neng* 慧能, sixth patriarch of Chinese Buddhism. *Chen-tsih* 眞寂 is sometimes called the seventh patriarch of the South, while his first teacher, *Chi-ch'eng* 至誠, is called the seventh patriarch of the North (1).

50. THE MONK LIN.

LIN SHEN-SHI 凜禪師.

See biographical notice on *Wu-lieh Ta-ti* 武烈大帝 (*Ch'en-kwo-jen* 陳果仁). This monk was a quack, who endeavoured to administer an antidote to the above-named personage.

51. THE MONK KIAI-K'UNG.

KIAI-K'UNG 解空 (7th century).

During the closing years of the reign of *Kao-tsung* 高宗 (A. D. 650-684), of the *T'ang* 唐 dynasty, *Kiai-k'ung* 解空, who had become an Immortal (2), abode in the "Palace in the Clouds",

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(1) General Mirror of Gods and Immortals. *Shen-sien t'ung-kien* 神仙通鑑. Book 12. Art. 2. p. 6.

(2) We have here a Buddhist monk, who renounces reaching *Nirvana*, and prefers the Taoist happiness of becoming an Immortal.

Yun-kung 雲宮. One night, *Hwai Nan-tze* 淮南子 (1) visited *Yang Teh-tsu* 楊德祖, and invited him to take a stroll out in the moonlight. After travelling about 10 miles, *Hwai Nan-tze* 淮南子 said to his companion, that they were already 300 miles from the Capital; *Teh-tsu* 德祖 wished to return, but *Hwai Nan-tze* 淮南子 persuaded him to continue the journey. Summoning a little white animal, he placed *Teh-tsu* 德祖 on its back, and in a moment they travelled 25,000 miles, reaching finally the "Palace in the Clouds", *Yun-kung* 雲宮, where *Kiai-k'ung* 解空 received them most graciously, and offered them a seat. He then presented a golden pill to *Teh-tsu* 德祖, but the latter, after examining it, saw it was poisoned, and refused to eat it. *Kiai-k'ung* 解空 offered him a second one, which he also refused, because it had a most offensive smell. Hereupon, the Immortal told him he could return to his earthly abode, as he was not destined to become an Immortal. The next day, before sunrise, *Yang Teh-tsu* 楊德祖 was back in his old home (2).

52. THE BUDDHIST NUN WU TSIN-TSANG.

WU TSIN-TSANG 無盡藏 (8th century).

This Buddhist nun was visited by *Hwei-neng* 慧能, sixth patriarch of Chinese Buddhism. She was then reciting the "Nirvana Sutra", *Nieh-p'an-king* 涅槃經, but not understanding it, *Hwei-neng* 慧能 promised, when fully instructed, to share with her his learning (3).

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(1) *Hwai Nan-tze* 淮南子. Died B. C. 122. Literary pseudonym of *Liu-ngan* 劉安, grandson of the founder of the *Han* 漢 dynasty Ardent votary of Taoist mysticism, and research of the elixir of Immortality. In his labours to transmute metals, he exhausted his wealth, and ended in treasonable practices, which caused his ruin. Taoist writers attribute to him marvellous powers, and hold him as an Immortal. Giles. Chinese Biographical Dictionary. p. 488.

(2) General Mirror of Gods and Immortals. *Shen-sien t'ung-kien* 神仙通鑑. Book 14. Art. 2. p. 3.

(3) Biographical Notice on *Hwei-neng* 慧能 Chinese Superstitions. Vol. VII. p. 442.

53. THE MONK CHI-YUEN.

CHI-YUEN SHEN-SHI 智遠禪師.

54. THE MONK SHEN-SIU.

SHEN-SIU 神秀 (7th century).

This monk was in early years a Confucian scholar, and secured the B. A. degree, but subsequently joined the Buddhist Brotherhood. He was a contemporary of *Hwei-neng* 慧能, who defeated him in a literary contest, and thus succeeded *Hung-jen* 弘忍, as sixth patriarch of Chinese Buddhism.

Shen-siu 神秀 was appointed by the God of War. *Kwan-ti* 關帝, guardian of Buddhist temples, thus making him fulfil the functions of a *Kia-lan* 伽藍. See Chinese Superstitions. Vol. VII. p. 314-316 (the Divine Graduate); 438-439; 445.

55. THE MONK YIN-TSUNG.

YIN-TSUNG 印宗 (7th century).

Hwei-neng 慧能, sixth patriarch of Chinese Buddhism, met this monk in the Fah-sing monastery, *Fah-sing-sze* 法性寺 (1), and had a curious discussion with him on the cause of movement, each one finally holding to his own opinion. Chinese Superstitions. Vol. VII. p. 444.

56. THE MONK YUEN-KWEI.

YUEN-KWEI SHEN-SHI 元珪禪師 (8th century).

This monk lived some time at the foot of the Central Sacred Mountain, *Sung-shan* 嵩山, in *Honan* 河南. One day, he met the God of the Mountain, who, upon seeing his wisdom,

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(1) *Fah-sing-sze* 法性寺. From *Fah* 法, the law. *Sing* 性, intelligent; and *Sze* 寺, a Buddhist monastery. Hence "Monastery of the Intelligence of the Law. Williams. Dictionary of the Chinese Language.

became his disciple, and received his teaching. He died A. D. 716 (1).

57. THE MONK NGAN-KWOH.

NGAN-KWOH 安國 (8th century).

This monk was the teacher of *Yuen-kwei* 元珪, mentioned in the preceding number. The disciple imbibed his doctrine with extraordinary facility. Chinese Superstitions. Vol. VII. p. 490.

58. THE MONK TSING-WAN

TSING-WAN 靜琬 (7th century).

This monk lived under the reign of *Yang-ti* 楊帝 (A.D. 605-618), of the *Sui* 隋 dynasty. He dwelt in the "Stone-classic Cave", *Shih-king-tung* 石經洞, on the Fang mountain, *Fang-shan* 房山. On the sides of the cave, he engraved a whole book of prayers, which he recited unceasingly. He was the bosom friend and admirer of *Seng-ts'an* 僧璨, third patriarch of Chinese Buddhism (2), who consulted him in all difficulties, and followed his advice. The patriarch died A. D. 606, and our monk departed this life the same year (3).

59. THE LITTLE SAKYAMUNI.

SIAO-SHIH-KIA 小釋迦 (8th century).

The family name of this monk was *Li* 黎. At the age of 9, he betook himself to the solitude of the "Cassia Hill", *Kwei-shan* 桂山, and lived there during 5 years. At the close of this

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(1) Chinese Superstitions. Vol. VII. p. 490-492.

(2) See full biographical notice on *Seng-ts'an* 僧璨. Chinese Superstitions. Vol. VII. p. 434-435.

(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 7. p. 5.

time, he had acquired such a profound knowledge of the Law, that he was generally called the "Little Sakyamuni", *Siao-shih-kia* 小釋迦. Later on, he lived in the "Cloud-capped monastery", *Yun-feng-sze* 雲封寺, situated at the foot of the "Plum-tree Pass", *Mei-ling* 梅嶺 (1).

One day, he returned to visit his mother, who served him at dinner with a good dish of meat. The meal being over, he repaired to the brink of a stream, opened his abdomen with a knife, and washed his stomach clean of all remnants of the prohibited food (2), whereupon he returned to his monastery, sat down, and expired. He was given the posthumous title of "Great Master of the Nirvana", *Ch'eng-hsü Ta-shi* 澄虛大師.

60. THE MONK WU-WEI (3).

WU-WEI SHEN-SHI 無畏禪師 (8th century).

This monk was a contemporary of Vajramati, and came from India during the reign of *Hsüen-tsung* 玄宗 (A.D. 713-756). Chinese Superstitions. Vol. VII. p. 493-496.

61. THE HINDU MONK VAJRAMATI.

KIN-KANG SAN-TSANG 金岡三藏 (8th century).

This Indian monk came to China during the reign of *Hsüen-tsung* 玄宗 (A.D. 713-756). He was highly skilled in magic, and amused much the emperor and his superstitious courtiers, by his marvellous feats. See Biographical notice. Chinese Superstitions. Vol. VIII. p. 499-502.

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(1) *Mei-ling* 梅嶺. The Mei-ling Pass separates *Kuangtung* 廣東 from *Kiangsi* 江西.

(2) Buddhists lead a life of abstinence, and live on a vegetarian diet.

(3) See Biographical notice on this monk, whose Indian name is probably *Abhayagiri* (the Fearless). Chinese Superstitions. Vol. VII. p. 493 496.

62. THE HINDU MONK DHARMANANDA.

NAN-T'O 難陀 (7th century).

This Indian monk was a native of Kabul (1), and reached China during the reign of *Kao-tsung* 高宗 (A. D. 650-684), of the *T'ang* 唐 dynasty. He had among his disciples *Tsu Chen-kien* 祖珍儉, of *Chao-chow* 趙州, from 668-670.

Nando was a famous magician. He could live in the midst of flames or of water, without receiving any hurt; endowed with subtility, he could even penetrate metals and stones. During long years he travelled throughout China, and taught his magic formulas to a great number of people. One day, he departed for *Szechw'an* 四川, accompanied by 3 Buddhist nuns. On the way, he drank to excess, and in the frenzy of his cups, sang like a savage, to such an extent that the local officials looked on him with great displeasure. *Nan-t'o* 難陀 said to them: "I have still many novel feats to exhibit before you; these 3 nuns also sing splendidly." One of the officials having invited him to dinner, he begged him to dress up the 3 nuns in the most costly robes; when they were decked out, the monk ordered them to sing and dance.

The singing over, they still continued dancing. The monk shouted out to them: "You are all a crazy lot"; then rising up, he seized the sword, which the official wore at his side, and cut off their heads. The official horrified, ordered his bodyguard to seize him, and bind him hand and foot. "A moment, please", said the monk, whereupon he lifted up the 3 corpses, and swinging them before the official, they turned out to be but 3 bamboo sprigs, while the blood which flowed on the ground was but mere wine.

A man named *Chang Yen-shang* 張延賞 invited him one day to dinner. While at table, the monk ordered the waiters to

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(1) Beal. Four Lectures on Buddhist Literatura in China. p. 29.

take off his head, and nail it on the wall through the two ears. This eccentric feat was carried out, and strange to say, no blood flowed from the wound. The headless trunk remained sitting at table, and even drank wine poured in through the orifice of the throat. His head, nailed on the wall, then assumed a ruddy colour, his lips murmured a chant, and even his hands gesticulated. All the guests were astounded. At last the monk rose up, took his head in his hands, and adapted it anew on the trunk, without leaving behind any trace, that it had been once severed from the body (1).

He was also wont to foretell future events in most enigmatic terms; when the event arrived, everybody remembered the forebodings of the monk. Whenever he intended leaving a city, the inhabitants closed the gates, to hinder his departure, but he walked straight on, and passed through the walls, leaving behind only a bit of his outer garment seized by his pursuers. The next day, his features appeared engraved on the wall, remaining there for a whole week.

At the same time, others held that they saw him at *P'ang-chow* 彭州 (2).

63. THE HINDU MONK KAUNDINYA.

KIAO-CH'EN-JU, WU-JEN 憍陳如五人 (3).

Thanks to Eitel (4), we have the Sanscrit name of this Hindu monk, transliterated in Chinese as *Kiao-ch'en-ju* 憍陳如. He was a prince of Magadha, and maternal uncle of Sakyamuni, whose first disciple he became, together with 4 other

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(1) Many a critical reader may be unwilling to attribute this eccentric feat to magic; it may then be admitted that the story, like several others, is pure legend, intended to uphold the marvellous in Buddhism.

(2) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 16. Art. 2. p. 7.

(3) Literally: the monk Kaundinya and his 4 companions, in all 5 persons

(4) Eitel. Sanscrit-Chinese Dictionary. p. 54.

companions. A legend states that B.C. 996 (1), Sakyamuni, *Shih-kia-fuh* 釋迦佛, travelled towards the West, and expounded the Law in Mrigadava, *P'o-lo-tsi-sze* 波羅柰斯, or the Deer Park, in the kingdom of Varanasi (2). Among his hearers, were Kaundinya, and his 4 companions.

64. THE BUDDHIST MONK SHA.

SHA HWO-SHANG 沙和尙.

See biographical notice on this legendary monk. Chinese Superstitions. Vol. VIII. Art XLIX. p. 563-564.

65. THE MONK YUN-SHAN.

YUN-SHAN TSUN-CHEH 孕壇尊者.

This number closes the list of those 65 Venerable Buddhists, honoured in various temples and monasteries throughout China.

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(1) This chronology is rejected by Chinese and foreign scholars, the date of Buddha's birth being generally assigned to B. C. 622. Eitel. Handbook of Chinese Buddhism. p. 110.—Monier Williams. Buddhism. p. 21.

(2) The modern *Sarnath* (Saranganatha), near Benares. Eitel. Sanscrit-Chinese Dictionary. p. 77.

ARTICLE LIII.

A CONTEMPLATIVE BUDDHIST.

SHEN-SHI 禪 師 (1).

In the monastery of "Vast Felicity", *Kwang-fuh-sze* 廣福寺, at *T'ai-hsing* 泰興, is found a temple dedicated to a contemplative Buddhist monk, *Shen-shi* 禪師, who is widely honoured throughout the country. It was here that he became illumined. About the same time, a tiger devoured the travellers, and the inhabitants of the country, situated at the foot of the Orphan Hill, *Ku-shan* 孤山. The monk proceeded to his haunt, and ordered him to cease ravaging the place. The monster obeyed, and followed him like a little dog.

This monk is represented in monasteries clothed in flowing Buddhist cope, a vermilion mark on the forehead, and a tiger crouching at his feet.

The *T'ai-hsing* 泰興 monks and those of the Orphan Hill, *Ku-shan* 孤山, erected a temple in memory of the marvellous feat described above.

Country-folks frequent much this temple, and beg the monk grant rain in seasons of drought.

The 10 monks that surround the image of Maitreya, *Mi-leh-fuh* 彌勒佛 (2), in the same temple, were former inmates of the monastery.

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(1) *Shen* 禪 (transliteration of the Sanscrit *Jaina*), to sit abstractedly in contemplation as required by *Dhyana*. *Shi* 師, a master, a teacher. Hence the expression has become a term for Buddhist monks of the Contemplative School. Williams. Dictionary of the Chinese Language. — Chinese Superstitions. Vol. VII. p. 356, note 1.

(2) Maitreya, *Mi-leh-fuh* 彌勒佛. Is the coming Buddha, who is to succeed Sakyamuni, and establish anew here below the lost truths of Buddhism. See Chinese Superstitions. Vol. VI. p. 103-105. Also Illustration nº 17.

Before the erection of the large and splendid monastery, which is still admired at the present day, the monks of the place were divided into 10 groups, each governed by its own abbot. When that new monastery was completed, all joined together, and formed a single community. The 10 abbots, who ruled the former little monasteries, were canonized as saints, and their images surround that of Maitreya, *Mi-leh-fuh* 彌勒佛. Incense is burnt daily in their honour.

Such is a specimen of how these monks raise their various members to the honours of the altar, make them Buddhas, and present them to the people as divine beings. This case is but one out of the many, and may be verified at the present day by anyone who visits the above temple.

ARTICLE LIV.

SIX OTHER ECCENTRIC MONKS HONOURED AS SAINTS.

I. THE MONK CHI-CHEH.

STATE PRECEPTOR (6th century).

CHI-CHEH KWOH-SHI 智者國師 (1).

The family name of this monk was *Leu* 婁, and his personal name *Teh-suh* 德素. He was a native of *Wu-shang* 烏傷, in the district of *Tung-yang* 東陽, *Chekiang* 浙江. Eccentric and whimsical, he manifested in early years the desire of becoming a monk, but did not know where a monastery could be found. While seeking a solution of the problem, he met one day a monk, who pointed to the East and said: "The Buddhist School of *Yen-chung* 剡中 is in a flourishing condition". Forthwith the stranger disappeared, and *Teh-suh* 德素 felt convinced he was a special messenger sent to put an end to his perplexity. He was then aged 17, and entered the monastery of the Eastern Hill, *Tung-shan-sze* 東山寺, where the ceremony was performed of cutting off his hair (2). Henceforth his diet consisted of pine-cone grains. Two Civil Officials, named *Chow-yung* 周顒 and *Ch'u-yuen* 褚淵, together with a local military officer named *Wang-kien* 王儉, invited him to come and expound the Law within their jurisdiction. Upon the mountain where he abode, all the wild animals obeyed him, and the marvellous feats he performed are innumerable.

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(1) State Preceptor or National Instructor. From *Kwoh* 國, a State, a kingdom. *Shi* 師, a master, a sage, a pattern to the world. Hence a "National Teacher or Preceptor". Williams. Dictionary of the Chinese Language.

(2) See on this ceremony. Chinese Superstitions. Vol. V. p. 617 (Admission ceremony of Buddhist novices).

The emperor *Wu-ti* 武帝 (A. D. 502-550), of the *Liang* 梁 dynasty, and one of the great patrons of Buddhism, conferred on him the honorary title of "Enlightened", *Chi-cheh* 智者, and summoned him to the Court. Whenever he expounded the Law, a magpie and 2 peacocks came and listened to him.

After his death, his corpse exhaled a sweet fragrance, wherewith the whole apartment was filled. The emperor ordered him to be buried to the East of the tower, raised over the grave of *Chi-kung* 誌公 (1). During the funeral service, two cranes hovered in the air, above the tower, uttering plaintive cries. The ceremony over, they disappeared.

II. THE MONK OF THE COLD CAVE (2).

HAN-SHAN TA-SHI 寒山大士 (8th century).

This monk led a solitary life, and abode in a cold cave at *K'ang-hsing hsien* 康與縣, hence his name: "the Monk of the Cold Cave". He had most repulsive features (3), wore a cap made of the bark of trees, and dressed in tottering garments. He rambled constantly over the road which led to the Kwoh-ts'ing monastery, *Kwoh-ts'ing-sze* 國清寺, where *Sheh-teh* 拾德 was cook. Here, he received through charity the remnants of the monks' daily fare. Everybody considered him crazy. Though dull of intelligence, he composed occasionally scraps of poetry, and wrote them on rocks and stone-walls. He was the bosom friend of the monk *Fung-kan* 豐干 (4).

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(1) *Chi-kung* 誌公. See on this Buddhist monk. Chinese Superstitions. Vol. VII. p. 457-463. Also Illustration nº 99 and 100.

(2) The biography of this monk has been already given in Vol. VII. p. 361, where he is described as the Seventh Arhat. Also Illustration nº 67.

(3) See Illustration nº 130bis, where he is represented with his rustic cap, unkempt hair, and hirsute beard.

(4) See on *Fung-kan* 豐干. Chinese Superstitions. Vol. VII. p. 358-359. Also Illustration nº 64.

About the year A. D. 805, the scholar *Lü K'iu-yin* 閭丘胤 was appointed civil magistrate of *T'ai-chow* 台州, in *Chekiang* 浙江. As he travelled to the place, he was afflicted with a violent headache, but was cured by *Fung-kan* 豐干, who said to him: "When you have taken over your official seals, don't fail to visit Manjusri, *Wen-shu* 文殊 (1), and Samantabadhra, *P'u-hsien* 普賢 (2)."—"Where shall I find them, inquired the official?"—"In the Kwoh-ts'ing monastery, *Kwoh-ts'ing-sze* 國清寺, replied *Fung-kan* 豐干; they are the 2 monks *Han-shan* 寒山 and *Sheh-teh* 拾德." After the official had entered on his charge, he proceeded to the above monastery, and found there the two monks kneeling before an incense-burner, whereupon he fell down and worshipped them. Both, highly surprised, looked at each other, meanwhile exchanging sneering smiles at the simplicity of the visitor. — "But, why do you pay us such great honour? said the monks; worship rather Amitabha (3), *O-mi-t'o-fuh* 阿彌陀佛."—Having uttered these words, they took him by the sleeve, and said to him smilingly: "It is *Fung-kan* 豐干 who has betrayed the secret; he has ever had a too great itch for talking."

Later on, the same official wished to visit *Han-shan* 寒山 in his grotto, but the monk, using his magical powers, reduced his body to a mere atom, and disappeared in the hollow of the rock, saying at the same time: "Be of good courage, and persevere in doing good works".

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(1) *Manjusri.* The Buddha of Transcendent Wisdom. A fanciful and mystic creation of the *Mahayana* and *Yoga Schools.* Chinese Superstitions. Vol. VI. p. 126-128.

(2) *Samantabadhra.* The Buddha of Religious Ecstasy. A fabulous being, invented by the *Tantra School*, and held to be the founder of the system. Chinese Superstitions. Vol. VI. p. 128-130.

(3) *Amitabha.* The Buddha of Boundless Light. Chinese Superstitions. Vol. VI. p. 106-114.

Fig. 130bis

Han-chan-ta-che, Che-té-ta-che, Tchang-eul-houo-chang, Tsi-tien-Tsou-che.

The teacher Han-shan. The teacher Shi-teh. The Bonze Chang-eul. The Patriarch Tsi-tien.

III. THE MONK SHEH-TEH, OR "THE FOUNDLING" (1).

SHEH-TEH TA-SHI 拾得大士 (8th century)

As the monk *Fung-kan* 豐干 was travelling one day to *Ch'ih-ch'eng* 赤城, he heard a child wailing near the roadside. Taking him in his arms, he bore him to the monastery, and gave him the name of *Sheh-teh* 拾得, or "the Foundling". As he grew up, a monk named *Ling-yih* 靈熠 entrusted him with the care of trimming the lamps, and placing incense in the burner.

One day, as *Sheh-teh* 拾得 was eating his bowl of rice beside an image of Buddha, he began to curse the monk *Ling-yih* 靈熠, and rail at him, calling him a bastard. *Ling-yih* 靈熠 flushed with anger, punished him and sent him to the kitchen, to cook the rice of the brotherhood. A monk of higher rank, coming from another monastery, found him there one day sweeping the floor, and asked his name and his origin.

Sheh-teh 拾得 cast his broom on the ground, and standing erect before the visitor, the arms akimbo, looked him straight in the face. The monk remained dumfounded and astonished, understanding nothing of this strange attitude. During this comical scene, *Fung-kan* 豐干 arrived, and said in striking his breast: "Good heavens! what have you said there? When a man is buried, his ashes repose henceforth in peace (2)."

Upon hearing these words, the two monks *Han-shan* 寒山 and *Sheh-teh* 拾得 began to sport, and bursting out with laughing, ran away from the kitchen. Upon returning, *Sheh-teh* 拾得 found that rooks had devoured the rice prepared for the monks. Hereupon, taking a cudgel in hand, he thrashed *K'ia-lan* 伽藍, the Tutelary Genius of the Monastery, saying:

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(1) Biography already given in Vol. VII. p. 360, where he is held to be the sixth Arhat. See also Illustration nº 66 (Sheh-teh-tze, or "The Foundling").

(2) As much as to say: "Let bygones be bygones".

"You have been unable to protect the brethren's rice; how can you shield yourself from my blows?"

The following night, *K'ia-lan* 伽藍 (1) appeared to the monks during their sleep, and complained of the harsh treatment received at the hands of *Sheh-teh* 拾得.

Sheh-teh 拾得 and *Han-shan* 寒山 were intimate friends, and happened to be laid in the tomb on the same day.

IV. THE LONG-EARED MONK (2)

CHANG-EUL HWO-SHANG 長耳和尙.

This Buddhist monk was generally known as the "Long-eared monk", *Chang-eul Hwo-shang* 長耳和尙. His family name was *Ch'en* 陳, and his monastic name *Hsing-siu* 行修. His parents lived at *Ts'üen-nan* 泉南, and allowed him enter the monastery of the "Nature of the Law", *Fah-siang-sze* 法相寺. While his mother was bearing him in her womb, she had a dream, during which she seemed to swallow the sun (3). Upon waking up, she so trembled with fear that she gave forthwith birth to the child. The new-born babe had long ears, which reached down to his shoulders. Till the age of seven, he seemed deprived of speech, but having improved later on, entered the "Tile-coffin monastery", *Wa-kwan-sze* 瓦棺寺, at *Nanking* 南京, then known as *Kin-ling* 金陵. He had for his teacher *Hsüeh-fêng-i-ts'ün* 雪峰義存 (4). His life is filled with extraordinary feats, and it seems that all wild animals were thoroughly submissive to him.

One day, as a certain monk asked him sarcastically why

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(1) See on the *K'ia-lan* 伽藍. Chinese Superstitions. Vol. VII. p. 313-316.

(2) See Illustration nº 130bis. (2nd figure to right), where his ears descend to the shoulders.

(3) This is invented to give the child a miraculous origin.

(4) He died A. D. 908.

he had such long ears, he replied by showing them to him, without uttering a single word of anger or reproach.

The king of *Wu-yueh* 吳越 (1) having inquired whether the monastery of "Eternal Brightness", *Yung-ming-sze* 永明寺, could let him have an intelligent adviser, all designated the long-eared monk, informing him that he was an incarnation of Dipamkara (2), *Jan-teng-fuh* 燃燈佛, also known as *Ting-kwang-fuh* 定光佛. The king treated him with the same respect as if he were Dipamkara himself. The monk said to the king: "It is Amitabha, *O-mi-t'o-fuh* 阿彌陀佛, who has revealed the secret of my origin".

A short time afterwards, he departed this world. The *Sung* 宋 dynasty (A. D. 960-1280) conferred on him the posthumous title of "Revered and Intelligent Preceptor", *Tsung-hwei ta-shi* 宗慧大師.

V. THE DISSOLUTE PRECEPTOR (3).

TSI-TIEN TSU-SHI 濟顛祖師.

The family name of this monk was *Li* 李, his father being known as *Li Meu-ch'un* 李茂春, relative of one of the *Sung* 宋 emperors of the South. His parents lived at *T'ien-t'ai* 天台, and gave him the name of *Tao-tsi* 道濟. Some time before his birth, his mother dreamt that the sun entered her womb (4). The child she brought forth having reached the age of 18, entered the monastery of "Mystic Retirement", *Ling-yin-sze* 靈隱寺, and had for his teacher *Hsiah-t'ang-yuen* 瞎堂遠.

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(1) *Wu-yueh* 吳越. The Eastern of the Three States, A. D. 250, comprising *Chekiang* 浙江 and *Kiangsu* 江蘇, and extending West to the P'o-yang 鄱陽 lake.

(2) See on this fabulous Buddha. Chinese Superstitions. Vol. VI. p. 89-98.

(3) See Illustration nº 130bis (2nd figure to left, with fan in hand).

(4) Invented, as already noted above. Chinese Superstitions. Vol. VIII. p. 612. note 3. to give a supernatural origin to the child.

After he became a full-trained monk, he withdrew to *Tsing-tz'e* 淨慈. Here he led a dissolute and irregular life, frequenting houses of ill-fame and taverns, while his speech was most enigmatic, hence he was nicknamed the "Dissolute", *Tsi-tien* 濟顛 (1). At the time of his death, he was a little over 60. Before expiring, he composed a quatrain, of which the sense is the following: "For over 50 years, I have wandered here below; on leaving for the world beyond, I declare I am pure like water and the azure of the heavens (2)."

A short time after his burial, he appeared to a monk at the foot of the *Lu-hwo* 魯和 tower, and entrusted to him a letter for the brotherhood. It was merely a quatrain, and may be translated as follows:

"The doctrine taught me in this monastery will ever remain graven in my memory; as I have been ill appreciated during my last phase of existence, I shall return to life again (3)."

This infamous monk is placed on the list of Buddhist saints, and honoured in several monasteries. The moral standard of the Brotherhood may be hereby well appreciated.

VI. THE NESTING MONK (A. D. 740-824).

WU-K'O SHEN-SHI 烏窠禪師 (4).

The family name of this monk was *P'an* 潘, and his mother was called *Chu* 朱. During a dream, she beheld the sun darting a

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(1) *Tsi-tien* 濟顛. From *Tsi* 濟, to go beyond, to exceed. And *Tien* 顛, to fall over, to lapse. Hence "The *Dissolute or Perverted*". Williams. Dictionary of the Chinese Language.

(2) Nothing is more cynical than this death-bed declaration.

(3) The doctrine of metempsychosis teaches that every soul wanders through Creation, until it is purified enough to re-enter the Universal, Impersonal Spirit, with which the whole visible world is identified. Buddhism is rank Pantheism. Monier Williams, Buddhism, p. 105.

(4) Biography already found in Chinese Superstitions. Vol. VII. p. 356-357, where he is described as the first Arhat. See also Illustration n° 61.

Fig. 130

Ou-kouo-chan-che.

Wu-kwo Shen-shi.

or "the Nesting Monk".

luminous ray into her mouth, and on waking up next morning, found she was with child. On the day in which the babe was born, a sweet fragrance filled the apartment, and in memory of the two above marvels, he was given the name of "Fragrant Light", *Hsiang-kwang* 香光.

From the early age of 9, he imitated the life of the monks. Later on, he entered the Kwo-yuen monastery, *Kwo-yuen-sze* 果願寺, at *Kingchow* 荊州, in *Hupeh* 湖北, and at the age of 20 had become a full-trained monk. He then travelled Eastwards, and reaching the Ts'in-wang hills, *Ts'in-wang-shan* 秦望山, found there a forest of pines and other trees whose foliage formed a dense mass of verdure. Ascending one of the lofty trees, *P'an Hsiang-kwang* 潘香光 constructed a nest amidst the branches, and was thus called "the rook-nesting monk", *Wu-k'o shen-shi* 烏窠禪師 (1).

Between the years A. D. 807 and 821, under the reign of *Hsien-tsung* 憲宗, of the *T'ang* 唐 dynasty, the scholar *Peh Loh-t'ien* 白樂天, proceeding to *Hangchow* 杭州, where he was to occupy an official position, passed near the Ts'in-wang hills, *Ts'in-wang-shan* 秦望山, and wished to visit the monk.

Finding him high up on the tree, he exclaimed: "*P'an* 潘, your life is exposed in such a lofty position!"—"By no means, replied the monk; I enjoy perfect tranquillity, and am less exposed to danger than you."—"Then give me some good advice, continued the scholar."—"Endeavour to do good, and avoid evil, said the monk."—"But a three-year old child knows all that, retorted the scholar."—"Yes, replied the monk, but gray heads of 80 fail to practise it."

Before expiring, he announced that his m ssion here below was accomplished; whereupon he sat down and departed the world A. D. 824, having then reached the venerable age of 84 years (2).

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(1) See Illustration n° 130, where he is represented sitting in his lofty nest.

(2) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 17. Art. 4. p. 7.

This monk is sometimes reckoned among the Arhats. In Volume VII,Illustration n° 61, p. 356, he is represented seated on the branch of a tree, the two legs pendent, and wearing an ear-ring on the lobe of the right ear (1).

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(1) Chinese Superstitions. Vol. VII. p. 356 (The Nesting Arhat).

SPECIAL SECTION.

FOUNDERS OF BUDDHIST SCHOOLS IN CHINA.

FROM THE WORK ENTITLED:

"Recent Illustrated Edition, setting forth the List of Buddhist Patriarchs, and Founders of Schools", *Ch'ung-k'oh fuh-tsu cheng-tsung-tao-ying* 重刻佛祖正宗道影, by the monk *Show-yih* 守一. Reprinted 1880.

COMPENDIOUS TABLE OF BUDDHIST SCHOOLS IN CHINA.

VISUBANDU
Shi-ts'in 世親
Died about A. D. 170.

Founded the Kü-sheh School (2nd century)
Kü-sheh-tsung 俱舍宗 (1).

BODHIDHARMA
Tah-mo 達磨 (2)
Died A. D. 535.

Founded the "Contemplative School"
Shen-tsung 禪宗.

TAO-SIN 道信 (3)
Died A. D. 651.

Founded the "Buffalo-head School"
Niu-t'eu-chi 牛頭支
through his disciple *Fah-yung* 法蠔.

HWEI-NENG 慧能 (4)
Died A. D. 712.

Sixth Patriarch. Founded the "Vegetarian School"
Ch'ih-su-kiao 喫素教.

Successors.—
Hwai-jang 懷讓. Died A. D. 744.

Principal Branch:
Nan-yoh cheng-tsung 南嶽正宗

Secondary Branches:
1° *Wei-yang-tsung* 潙仰宗
Founder: *Wei-shan-ling-yiu* 潙山靈祐
Died A. D. 840.
2° *Lin-tsi-tsung* 臨濟宗

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(1) *Tsung* 宗. Among Buddhists, a School, a Sect. Williams. Dictionary of the Chinese Language.

(2) See on this first Chinese Patriarch. Chinese Superstitions. Vol. VII. p. 425-431.

(3) See on this 4th Chinese Patriarch. Chinese Superstitions. Vol. VII. p. 436-437.

(4) See on this 6th and last Chinese Patriarch Chinese Superstitions. Vol. VII. p. 440-446.

Founder: *I-hsüen* 義玄. Died A. D. 867.
Hsing-sze 行思. Died A. D. 730 (1).

Principal Branch:
Ts'ing-yuen cheng-tsung 青原正宗.

Secondary Branches
1° *Ts'ao tung-meh* 曹洞脈.

Founder: *Ts'ao-shan-pen-tsih* 曹山本寂
Died A. D. 901.
2° *Yun-men-meh* 雲門脈

Founder: *Yun-men Wen-yen* 雲門文偃
Died A. D. 954.
3° *Fah-yen-meh* 法眼脈

Founder: *Fah-yen Wen-yih* 法眼文益
Died A. D. 958.

HWEI-WEN 慧文
Died A. D. 550.

Founded the "T'ien-t'ai School"
T'ien-t'ai-kiao 天台教
Also known as "the School of the Good Lotus"
(Sadharma-pundarika)
Fah-hwa-tsung 法華宗.

TU-SHUN 杜順
Died A. D. 640.

Founded the Hwa-yen-hsien-show-kiao
華嚴賢首教.

WU-CHU 無著
Died A. D. 160.

Tantra School, *Yü-k'ia-kiao* 瑜伽教.
Founded by Asangha.
Propagated by Amogha, *Puh-k'ung* 不空 (2)
Died A. D. 774.

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(1) See Chinese Superstitions. Vol. VII. p. 446.

(2) *Amogha*. This Buddhist monk was a native of Ceylon, and reached China A. D. 733. He founded the festival of feeding hungry ghosts, held annually on the 15th of the 7th month. Chinese Superstitions. Vol. VIII. p. 503.

T'ANG-SENG 唐僧(1) Founded the "Fah-siang School"
Died A. D. 664. *Fah-siang-tsung* 法相宗 (2)
Also called *Tz'e-ngen-kiao* 慈恩教.

TAO-HSÜEN 道宣 Founded the "Vinaya School"
Died A. D. 667. *Nan-shan-lüh-tsung* 南山律宗.

HWEI-YUEN 慧遠(3) Founded the "Pure-land School"
Died A. D. 454. *Tsing-t'u* 淨土
Also known as the "Amidist School"
Lien-sheh-tsung 蓮社宗.

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(1) See on this Buddhist monk. Chinese Superstitions. Vol. VIII. p. 567-572.

(2) *Fah-siang-tsung* 法相宗. Is the School that exhibits the nature and meaning of Buddhist written doctrines. Edkins. Chinese Buddhism. p. 170.

(3) See on this Buddhist monk Chinese Superstitions. Vol. VII. p. 470-475.

NOTE.

This Section is the necessary adjunct to Article LII (pp. 575-605), describing the principal Worthies honoured by Chinese Buddhists. To understand this, suffice it to cast a brief retrospective glance over the persons depicted in the preceding articles.

In these chapters, the reader has seen among the series of Worthies:

1° The Mythical Buddhas, who have preceded Sakyamuni, and the most important Bodhisattvas (Chinese Superstitions. Vol. VI. p. 99-102).

2° The 28 Patriarchs of Indian Buddhism (Vol. VII. p. 422-423).

3° The 6 Patriarchs of Chinese Buddhism (Vol. VII. p. 425-446). *Hwei-neng* 慧能 (1), being the last, brings down the record to the 33rd generation after Sakyamuni.

The present article completes the list of these Worthies, and offers to the reader the names of the various Schools which divide Buddhism, as well as their Founders, all held in veneration and worshipped in the principal monasteries.

In large establishments, a special hall is set apart, for the founders and eminent teachers, who lived and taught there; incense is burnt before their images or tablets, and people come to beg their intercession in various public calamities. It is thus that the 10 former abbots of the *T'ai-hsing* 泰興 monasteries are placed round the image of Maitreya, *Mi-leh-fuh* 彌勒佛 (2), and worshipped on several occasions.

The source of our information is a work reprinted in 1880, and which contains the most ample details upon this important

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(1) *Hwei-neng* 慧能 (A. D 637-712). See on this Buddhist Patriarch. Chinese Superstitions. Vol VII p. 440-446 He named no successor in the apostolate, and the begging-bowl of Bodhidharma, which had been transmitted from patriarch to patriarch, was buried beside him. Johnston. Buddhist China. p 87.—Edkins. Chinese Buddhism. p. 159.

(2) See Chinese Superstitions. Vol. VIII. p. 606-607.

subject. The work is called "Recent illustrated edition, setting forth the list of Buddhist patriarchs and founders of Schools", *Chung-k'oh fuh-tsu-cheng-tsung-tao-ying* 重刻佛祖正宗道影. It was published at *Soochow* 蘇州, and had for its author the monk *Show-yih* 守一, an expert and specialist in the matter, and in nowise influenced by Western ideas or traditions (1).

The writer of "Chinese Superstitions", after long and minute researches, and at no little expense, has been able to secure the biographical notes and pictures of the Founders of the Principal Schools of Chinese Buddhism. These famous Worthies, honoured by the votaries of each sect, are held to be the principal protectors of the monasteries where they taught. Here, their biographies and images are conserved with the greatest care, as the heirlooms of the family. These pictures number 250, and are accompanied by a short biographical notice. We shall offer both to the general reader.

When the notices are completed, the visitor to Buddhist monasteries will be fully informed on their principal founders, and the eminent teachers who flourished and taught within their precincts. All these schools and their branches will likewise appear in a new and better light (2).

The names of famous monks are generally associated with the names of the mountain or hill, where the monastery stood, and they are indiscriminately designated either by their religious appellation, or that of the mountain beside which they lived and taught. Moreover, after the name of each one, his generation is also indicated.

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(1) So far, Edkins and Johnston divided Buddhist Schools into 5 sects, *Wu-tsung* 五宗, the principal being that of *Lin-tsi* 臨濟, in *Shantung* 山東, which was most successful, and pushed out the others. In reality, all subdivisions of the "*Contemplative School*", originated from *Hwei-neng* 慧能, and nearly all came into existence from the 8th to the 10th century. Johnston. Buddhist China. p. 88.—Edkins. Chinese Buddhism. p. 165

(2) *Show-yih* 守一 gives little on the doctrine of these schools, and what discriminates them from each other. He dwells especially on biographical details—the family name of the monk, where he was born, name of his teacher, where he lived and died A note of monotony and dryness runs through the whole series.

Fig. 130 (3)

Fa-yong-chan-che.
Fah-yung shen-shi.

§ I.

THE BUFFALO-HEAD SCHOOL.

NIU-T'EU-CHI 牛頭支 (1).

(Founded by a disciple of Tao-sin 道信).

1° FAH-YUNG SHEN-SHI (32nd generation)

法融禪師.

The family name of this monk was *Wei* 韋, and his native place was *Jun-chow* 潤州. Having reached the age of 19 years, he proceeded to *Mao-shan* 茅山 (2), and entered the Buddhist monastery erected in that place. Later on, he withdrew to a cave to the North of Buffalo-head mountain, *Niu-t'eu-shan* 牛頭山, and gave himself up to contemplation. Here he met *Tao-sin* **道信** (3), fourth patriarch of Chinese Buddhism, and after discussing with him the doctrine, became his disciple. This meeting took place between the years A. D. 627 and 650.

Tao-sin **道信** transmitted to his new disciple the doctrine of *Seng-ts'an* 僧璨, third Buddhist patriarch.

Fah-yung 法融 then set out for the Sacred Peak of *Sung-shan* **嵩山** (4), and opened there a famous school, frequented by 300 disciples. As the provision of rice failed frequently, the teacher went begging to *T'an-yang* **丹陽**, about

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(1) *Chi* **支**, originally a bamboo sprig, a branch. Williams. Dictionary of the Chinese Language.—*Niu-t'eu-shan* 牛頭山, a hill 10 miles South of *Nanking* 南京. Nankin. Aperçu Historique. p. 206 and 270.

(2) *Mao-shan* 茅山, near *Kü-yung hsien* 句容縣, South of Nanking.

(3) See on this Buddhist patriarch. Chinese Superstitions. Vol. VII. p. 436-437.

(4) *Sung-shan* 嵩山. One of the Five Sacred Mountains of China, on which the ancient emperors worshipped *Shang-ti* 上帝. It lies in *Honan* 河南. Chinese Superstitions. Vol. VIII. p. 546. note 1; p. 548. note 1.

26 miles away. Starting in the morning, he returned at nightfall, bearing a load of 80 bushels of rice.

The most intelligent of his disciples was *Chi-yen* 智 巖. It was to him that he transmitted the doctrine during the last year of his life. *Fah-yung* 法 融 died about A. D. 659, ninth year of *Kao-tsung* 高 宗, of the *T'ang* 唐 dynasty.

2o CHI-YEN SHEN-SHI (33rd generation)

智 巖 禪 師.

3o HWEI-FANG SHEN-SHI (34th generation)

慧 方 禪 師.

4o FAH-CH'I SHEN-SHI (35th generation)

法 持 禪 師.

5o CHI-WEI SHEN-SHI (36th generation)

智 威 禪 師.

6o HSÜEN-SU SHEN-SHI (37th generation)

玄 素 禪 師.

7o TAO-K'IN SHEN-SHI (38th generation)

道 欽 禪 師.

This last was a native of *Kwen-shan* 崑 山, a district dependent on *Soochow* 蘇 州. His family name was *Chu* 朱, and he received a scholarly education. His teacher was *Hsüen-su* 玄 素, who opened a school near the "Crane Forest", *Hoh-lin* 鶴 林. Having completed his education, he was sent to teach the Law at *King-shan* 徑 山, where he made several disciples.

The emperor *T'ai-tsung* 太 宗 (A. D. 627-650), of the *T'ang* 唐 dynasty, summoned him to Court, and was highly pleased

with his doctrine, whereupon he conferred on him the honorary title of "First Doctor of the State", *Kwoh-yih* 國一. On returning to *King-shan* 徑山, he died, A. D. 792. His posthumous title is "Monk of Vast Learning", *Ta-kioh shen-shi* 大覺禪師.

8° WU-K'O SHEN-SHI (1).

烏窠禪師.

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(1) This is the "*Nesting Arhat*", already described in Vol. VII. p. p. 356-357; and again in Vol. VIII. p. 614-616.

§ II.

SCHOOL OF THE SOUTHERN SACRED MOUNTAIN.

NAN-YOH CHENG-TSUNG 南嶽正宗 (1).

(Founded by the disciples of Hwei-neng 慧能).

1° HWAI-JANG SHEN-SHI (34th generation)

懷讓禪師.

The family name of this monk was *Tu* 杜. He lived at *Kin-chow* 金州, and during 8 years was a student at *Ts'ao-k'i* 曹谿 (2). Having been thoroughly trained in the Law, he proceeded to *Heng-shan* 衡山, the Sacred Peak of the South, where he died A. D. 744. The emperor *Hsüen-tsung* 玄宗 (A. D. 713-756), of the *T'ang* 唐 dynasty, conferred on him the honorary title of "Monk of Vast Intelligence", *Ta-hwei shen-shi* 大慧禪師.

2° TAO-YIH SHEN-SHI (35th generation)

道一禪師.

This monk's family name was *Ma* 馬, and he was generally designated by the title of *Ma-tsu* 馬祖, i. e. the Patriarch Ma (3). He was a native of *Shih-fang hsien* 什邡縣, in *Han-chow* 漢州. For some time, he lived at *Heng-shan* 衡山, and enjoyed there the company of *Hwai-jang* 懷讓, who entrusted

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(1) *Nan-yoh* 南嶽, the Southern Sacred Mountain, also known as *Heng-shan* 衡山. It lies on the West side of the Siang river, *Siang-kiang* 湘江, in *Hunan* 湖南. It is about 4.000 feet high. Williams. Dictionary of the Chinese Language.—Encyclopaedia Sinica. p. 228.

(2) *Ts'ao-ki* 曹谿. A mountainous place, on the borders of *Kwangtung* 廣東 and *Kiangsi* 江西. Mayers. Chinese Reader's Manual. p. 137. — Chinese Superstitions. Vol. VII. p. 440, note 3.

(3) See Chinese Superstitions. Vol. VII. p. 446, note 1 (*Ma-tsu*).

Fig. 130 (4)

Nan-yo Hoai-jang-chan-che. Ma-tsou Tao-i-chan-che.

Pé-tchang Hoai-hai-chan-che. Hoang-pi Hi-yun-chan-che.

Hwai-jang shen-shi (*p. 626*). — *Tao-yih shen-shi* (*p. 626*). — *Hwai-hai shen-shi* (*p. 627*).

Hsi-yun shen-shi (*p. 628*).

to his care the K'ai-yuen monastery, *K'ai-yuen-sze* 開元寺. He died A. D. 788. *Hsien-tsung* 憲宗, of the *T'ang* 唐 dynasty, conferred on him the honorary title of "Monk of Great Stillness", *Ta-tsih shen-shi* 大寂禪師 (1).

3° P'U-YUEN SHEN-SHI (36th generation)

普願禪師.

The name of this monk's father was *Wang* 王, and his native place *Sin-cheng* 新鄭. He received his early education at the school of *Hwai-jang* 懷讓 (2), and was later on received as a full-trained monk at *Sung-shan* 嵩山. Here, he was under the direction of the Patriarch Ma, *Ma-tsu* 馬祖. From the years A. D. 785-805, he lived at *Ch'i-chow* 池州, and died there some years later.

4° HWAI-HAI SHEN-SHI (36th generation)

懷海禪師.

The secular name of this monk was *Wang* 王. He was a native of *Ch'ang-loh* 長樂, in the prefecture of *Foochow* 福州, and received his Buddhist training at the hands of the Patriarch Ma, *Ma-tsu* 馬祖. Later on, he lived at the "Big-cock mountain, *Ta-hsiung-shan* 大雄山, in the department of *Hung-chow* 洪州. He died A. D. 814, and received the posthumous title of "Vast Intelligence", *Ta-chi shen-shi* 大智禪師.

5° HWEI-HAI SHEN-SHI (36th generation)

慧海禪師.

This monk was also a disciple of the Patriarch Ma, *Ma-tsu*

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(1) See typical description of his person in Johnston. Buddhist China. p. 88-89 — Chinese Superstitions. Vol. VII. p. 446. note 1.

(2) See on *Hwai-jang* 懷讓. Chinese Superstitions. Vol. VIII. p. 626.

馬祖. His family name was *Chu* 朱, and he was a native of *Kien-chow* 建州. He received his religious formation at the hands of *Hwai-hai* 懷海 (1), in the "Great Cloud Monastery", *Ta-yun-sze* 大雲寺, at *Yueh-chow* 越州, where he was received as a full-trained monk. At the close of his life, he returned to his native place, and composed there the work entitled: "Master-key for penetrating the Doctrine" *Juh-tao yao-men* 入道要門, which he dedicated to *Ma-tsu* 馬祖. His disciples were very numerous, and through deference styled him "the Great Gem", *Ta-chu hwo-shang* 大珠和尙.

6° HSI-YUN SHEN-SHI (37th generation)

希 渾 禪 師.

This teacher was a native of *Foochow-fu* 福州府, in *Fukien* 福建, and studied the doctrine in the school of *Hwai-hai* 懷海. He died A. D. 849, second year of the reign of *Hsien-tsung* 宣宗, of the *T'ang* 唐 dynasty. He received the posthumous title of "Fair and Balanced Monk", *Twan-tsi shen-shi* 斷際禪師.

7° TS'UNG-SHEN SHEN-SHI (37th generation)

從 諗 禪 師.

The family name of this monk was *Hoh* 郝. He was a native of *Ts'ao-chow* 曹州, and entered a monastery of that place. Later on, he proceeded to *Ch'e-chow* 池州, and followed there the teaching of *P'u-yuen* 普願 (2). He was received as a full-trained monk in a monastery of the Central Sacred Peak, and spent the remainder of his life explaining the Law in the monastery of Kwan-yin, *Kwan-yin-yuen* 觀音院 (3). He died

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(1) *Hwai-hai* 懷海. See Chinese Superstitions. Vol. VIII. p. 627. nº 4.

(2) *P'u-yuen* 普願. See Chinese Superstitions. Vol. VIII. p. 627. nº 3.

(3) *Yuen* 院. A walled enclosure, a monastery, a school. Williams, Dictionary of the Chinese Language.

A. D. 897, having then reached the venerable age of 120 years. His posthumous title was "True and Sublime Teacher", *Chen-tsi-ta-shi* 眞際大師.

8° LING-YIU SHEN-SHI (37th generation)

靈祐禪師.

(Founder of the Wei-yang School)

WEI-YANG-TSUNG 潙仰宗.

This monk was a native of *Foochow* 福州, and had for his family name *Chao* 趙. At the age of 23, he declared himself a disciple of *Hwai-hai* 懷海 (1), who brought him up with the greatest care, and later on appointed him abbot of the *Wei-shan* 潙山 monastery. He is generally held to be the founder of the Wei-yang School, *Wei-yang-tsung* 潙仰宗.

9° TAO-MING SHEN-SHI (38th generation)

道明禪師.

The family name of this monk was *Ch'en* 陳, and he was a native of *Muh-chow* 睦州. On the day he was born, an extraordinary light illumined the paternal home; he was gifted with double eyeballs, while seven pimples, like as many stars, added a peculiar charm to his features. Having visited the K'ai-yuen monastery, *K'ai-yuen-sze* 開元寺, he informed his parents that he wished to become a Buddhist monk. He studied the Law at the School of *Hsi-yun* 希運, who appointed him Principal over all the monks. Later on he returned to the K'ai-yuen monastery, *K'ai-yuen-sze* 開元寺, and worked at making straw-sandals, which he sold in order to maintain his aged parents.

Muh-chow 睦州 was then threatened with being pillaged by

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(1) *Hwai-hai* 懷海. See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 627. ¿Φ 4.

a band of brigands. The monk suspended a straw-sandal on the city-gate, and when the rebels arrived, they spared no efforts to take it down, but in vain, whereupon they withdrew, and the city was thus delivered from the impending danger. After his death, his corpse was cremated, a shower of precious stones falling meanwhile from the heavens (1). He had reached the advanced age of 89 years. His image was placed in the monastery.

10° I-HSÜEN SHEN-SHI

義 玄 禪 師.

(Founder of the Lin-tsi School, Lin-tsi-tsung 臨 濟 宗)

SHANTUNG 山 東 (2).

The secular name of this monk was *Hsing* 邢, and his native place was *Nan-hwa hsien* 南 華 縣, a district depending on *Ts'ao-chow* 曹 州.

Three times he requested permission to be admitted among the disciples of *Hsi-yun* 希 運, and three times he was repulsed, and beaten into the bargain. Discouraged, he came back to his parents' home. *Hwang-peh* 黃 檗 addressed him to *Ta-yii* 大 易, under whom he studied the Law. Later on, he founded the Lin-tsi School, *Lin-tsi-tsung* 臨 濟 宗, at *Chen-chow* 鎭 州, and taught there with great success. He died A. D. 867, seventh year of the reign of *I-tsung* 懿 宗, of the *T'ang* 唐 dynasty (3). His post-

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(1) Emphasis is laid by these monkish chroniclers on the miracles and prodigies associated with their heroes, but the critical reader can accept them only as pure legends. Johnston. Buddhist China. p. 89.

(2) *Lin-tsi* 臨 濟, name of a river in *Shantung* 山 東, meaning "coming to the ford". It was the home of *I-hsüen* 義 玄. Edkins. Chinese Buddhism. p. 165-166. — Johnston. Buddhist China. p. 88.

(3) A *dagoba* was erected over his ashes, in the South part of *Chihli* 直 隸, near *Ta-ming fu* 大 名 府, on the North-West angle, not far from the city. Edkins. Chinese Buddhism p 165.

Fig. 130 (5)

Wei-chan Ling-yeou-chan-che. Ling-tsi I-hiuen-chan-che.

Yang-chan Hoei-tsi-chan-che. Fong-hiué Yen-tchao-chan-che.

Ling-yiu shen-shi (*p. 629*).—*I-hsüen shen-shi* (*p. 630*).—*Hwei-tsih shen-shi* (*p. 631*).

Yen-chao shen-shi (*p. 632*).

humous title is: "Intelligent and Brilliant Monk", *Hwei-chao shen-shi* 慧昭禪師.

11° HWEI-TSIH SHEN-SHI (38th generation)

慧寂禪師.

The family name of this monk was *Yeh* 葉, and he was a native of *Chao-chow* 韶州. Having reached the age of 14, his parents wished to betroth him, but he refused energetically, and cut off one of his fingers (1), adding with an oath that he desired to be a Buddhist monk. *Ling-yiu* 靈祐 was his novice-master, and when fully trained, he taught at *Yang-shan* 仰山.

12° TS'UN-TSIANG SHEN-SHI (39th generation)

存奬禪師.

The novice-master of this monk was *I-hsüen* 義玄, of *Lin-tsi* 臨濟. "Do you still recognize me?" said he to his disciples, a short time before expiring. No reply was given; whereupon he threw down his staff, sat cross-legged, and departed this world. His death took place about A. D. 926, third year of *Chwang-tsung* 莊宗, of the *T'ang* 唐 dynasty. His posthumous title is: "Ample and Dignified Monk", *Kwang-tsi shen-shi* 廣濟禪師 (2).

13° HWEI-YUNG SHEN-SHI (40th generation)

慧顒禪師.

This monk was a native of *Ho-peh* 河北, i. e. North of the river. He died A. D. 952, second year of *T'ai-tsu* 太祖, of the *Sung* 宋 dynasty.

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(1) This little scene is graphically depicted by Johnston, who states that instead of one finger, he deliberately broke off two. Chinese Buddhism. p. 89.

(2) In the genealogical table, his name is given as *Ts'un-i* 存背.

14° YEN-CHAO SHEN-SHI (41st generation)

延 沼 禪 師.

The family name of this monk was *Liu* 劉, and he was a native of *Yü-hang* 餘 航. After studying 6 years under *Hwei-yung shen-shi* 慧 顒 禪 師 (1), he became highly proficient in the intelligence of the Law. He died A. D. 973, being the 13th year of the reign of *T'ai-tsu* 太 祖, first emperor of the *Sung* 宋 dynasty. He had then attained the age of 78 years.

15° SHENG-NIEN SHEN-SHI (42nd generation)

省 念 禪 師.

The secular name of this monk was *Tih* 狄, and he was a native of *Lai-chow* 萊 州. He studied in the school of *Yen-chao* 延 沼, and lived till the end of his days at *Show-shan* 首 山. He died A. D. 993, being the 17th year of the reign of *T'ai-tsung* 太 宗, of the *Sung* 宋 dynasty.

16° SHEN-CHAO SHEN-SHI (43rd generation)

善 昭 禪 師.

The family name of this monk was *Yü* 俞, and he was a native of *T'ai-yuen* 太 原. He spent his novitiate at *Show-shan* 首 山, and acquired there a thorough knowledge of Buddhism. He then proceeded to *Fên-chow* 汾 州, and lived there during the last 30 years of his life. He died A. D. 1023, first year of the reign of *Jen-tsung* 仁 宗, of the *Sung* 宋 dynasty.

17° CH'U-YUEN SHEN-SHI (44th generation)

楚 圓 禪 師.

This monk was a native of *Ts'ing-siang* 清 湘, in the department of *Ts'üen-chow* 全 州. During two whole years, he knocked

(1) *Hwei-yung shen-shi* 慧 顒 禪 師. The monk mentioned above, n° 13.

at the door of the monastery governed by *Shen-chao shen-shi* 善昭禪師 (1), and was constantly repulsed. Another endeavour proved also fruitless, for he was driven away and beaten by the relentless teacher. Pleading a last time, despite the blows received, *Shen-chao* 善昭 closed his mouth, whereupon Buddha himself suddenly illumined him.

During 7 years, he followed the school of *Shen-chao* 善昭, who then sent him to the Southern provinces, to expound there the Law. He died A. D. 1041, being then aged 54 years.

18° HWEI-NAN SHEN-SHI (45th generation)

慧南禪師.

This monk belonged to the *Chang* family 章, and was a native of *Sin-chow* 信州. He had two teachers: *Leh-t'an-ch'eng* 泐潭澄, and *Tz'e-ming* 慈明 (2). He spent his life in the monastery of the "Yellow-dragon Hill", *Hwang-lung-shan* 黃龍山. He died A. D. 1068, under the reign of *Shen-tsung* 神宗, of the *Sung* 宋 dynasty, and was buried on the "Yellow-dragon Hill", *Hwang-lung-shan* 黃龍山. His posthumous title is: "the Universally Intelligent Monk", *P'u-kioh shen-shi* 普覺禪師.

19° FANG-HWEI SHEN-SHI (45th generation).

方會禪師.

The name of this monk's family was *Leng* 冷, and he was a native of *I-ch'un* 宜春, a district depending on *Yuen-chow* 袁州. His teacher was *Tz'e-ming* 慈明, and he spent his life in the Buddhist monastery at *Yang-k'i* 楊岐. He died A. D. 1049, being the 26th year of *Jen-tsung* 仁宗, of the *Sung* 宋 dynasty.

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(1) *Shen-chao shen-shi* 善昭禪師. The monk mentioned in the preceding number 16.

(2) These 2 monks are not mentioned in the foregoing list of the *Nan-yoh* 南嶽 teachers.

20° P'U-WEN SHEN-SHI (45th generation)

普 聞 禪 師.

This monk is said to be of royal descent, and the son of *Hsi-tsung* 僖 宗 (A.D. 874-889), of the *T'ang* 唐 dynasty, but dates seem not to bear out this contention, for he had as teacher *Ch'u-yuen* 楚 圓, who died A. D. 1041 (1). From early years, he lived a vegetarian life, and abode at the foot of the Shao-wu mountain, *Shao-wu-shan* 邵 武 山, of which he admired the picturesque site. It is said that a dragon one day implored his protection; the hermit-prince hid it in his sleeve, in order to shield it from the pursuit of its enemies (2).

As a reward for this kind act, the dragon caused a stream of fresh water to issue from the mountain-side; it was at this spot that the "Monastery of the Dragon-pool", *Lung-hu-sze* 龍 湖 寺, was erected. Here our monk expounded the Law for over 30 years; here also his ashes repose.

21° SHOW-TWAN SHEN-SHI (46th generation)

守 端 禪 師.

The family name of this monk was *Koh* 葛, and he was a native of *Heng-yang* 衡 陽. He studied in the school of *Fang-hwei* 方 會, and lived to the age of 48 years. His death took place A. D. 1072, fourth year of the reign of *Shen-tsung* 神 宗, of the *Sung* 宋 dynasty.

22° FAH-YEN SHEN-SHI (47th generation)

法 演 禪 師.

This monk was born at *Mien-chow* 綿 州, and belonged to

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(1) *Ch'u-yuen* 楚 圓. See on this teacher. Chinese Superstitions. Vol. VIII. p. 632. n° 17.

(2) Pure legend, invented to explain the origin of the monastery.

the *Teng* 鄧 family. He had for his teacher *Show-twan* 守端, of the "White-cloud mountain", *Peh-yun-shan* 白雲山. He died A. D. 1104, third year of the reign of *Hwei-tsung* 徽宗, of the *Sung* 宋 dynasty.

23° K'OH-K'IN SHEN-SHI (48th generation)

克 勤 禪 師.

The secular name of this monk was *Loh* 駱, and he was a native of *P'ang-chow* 彭州. He studied the Law under *Fah-yen* 法演 (1), known as the fifth patriarch, *Wu-tsu* 五祖. His death took place A. D. 1135, eighth year of *Kao-tsung* 高宗, of the Southern Sung, *Nan-Sung* 南宋, dynasty.

24° TSUNG-KAO SHEN-SHI (49th generation)

宗 杲 禪 師.

The family name of this monk was *Hsi* 奚, and he was a native of *Hsüen-ch'eng* 宣城. His teacher was *K'oh-k'in* 克勤 (2). *Chang Wei-kung* 張魏公 invited him to settle at the foot of *King-shan* 徑山, where he founded a school, attended by over 2.000 pupils.

An official who had become his enemy, accused him with the emperor. At first, condemned unjustly, he was later on restored to all his former privileges. He died A. D. 1164, first year of the reign of *Hsiao-tsung* 孝宗, of the *Sung* 宋 dynasty. His posthumous title is: "Monk of Universal Intelligence", *P'u-kioh shen-shi* 普覺禪師.

25° SHAO-LUNG SHEN-SHI (49th generation)

紹 隆 禪 師.

This monk was a native of *Han-shan* 含山, in the province

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(1) *Fah-yen* 法演, the monk described above. p. 634-635. nº 22.

(2) *K'oh-k'in* 克勤. described in the preceding number 23.

of *Nganhwei* 安徽. His two teachers were *Chang Lu-sin* 長盧信, and *Yuen-wu* 圓悟. He died A. D. 1136. His tomb lies to the South of the "Tiger-mound hill", *Hu-k'iu-shan* 虎丘山 (1).

26° T'AN-HWA SHEN-SHI (50th generation)

曇華禪師.

The family name of this monk was *Kiang* 江, and he was a native of *K'i-chow* 蘄州, in *Hupeh* 湖北. He studied the Law under *Shao-lung* 紹隆, at the "Tiger mound hill", *Hu-k'iu-shan* 虎丘山, and taught there to the end of his life. He died A. D. 1164, and was buried on the "Great White Peak, *T'ai-peh-fêng* 太白峰, one of the highest of the "Heavenly lad mountains", *T'ien-t'ung-chan* 天童山.

27° HSIEN-KIEN SHEN-SHI (51st generation)

咸傑禪師.

This monk belonged to the *Cheng* 鄭 family, and was a native of *Fukien* 建福. He studied under *T'an-hwa* 曇華 (2), and lived successively at *Wu-kü* 烏巨, then at the "Monastery of Mystic Retirement", *Ling-yin-sze* 靈隱寺, at *King-shan* 徑山, while at the close of his life, he withdrew to the "Great White Peak", *T'ai-peh-fêng* 太白峰, amidst the "Heavenly lad mountains", *T'ien-t'ung-shan* 天童山, where his tomb is still found.

28° TSU-SIEN SHEN-SHI (52nd generation)

祖先禪師.

The secular name of this monk was *Wang* 王, and he was a native of *Kwang-ngan* 廣安. His teacher was *Hsien-kieh* 咸傑, and he spent the greater part of his life in the "Monastery of

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(1) *Hu-k'iu-shan* 虎丘山. See Chinese Superstitions. Vol. VII. p. 474 (Biography of *Hwei-yuen shen-shi* 慧遠禪師).

(2) *T'an-hwa* 曇華. This monk is mentioned above, n° 26.

Mystic Retirement", *Ling-yin-sze* 靈隱寺. His tomb is in the temple of Siu-fêng, *Siu-fêng-sze* 秀峰寺, at *Soochow* 蘇州 (1), in *Kiangsu* 江蘇.

29° SHI-FAN SHEN-SHI (53rd generation)

師範禪師.

This monk belonged to the *Yung* 雍 family, and was a native of *Tze-chow* 梓州, in *Szechw'an* 四川. He studied the Law under *Tsu-sien* 祖先 (2), and later on taught at *King-shan* 徑山. He died A. D. 1248.

30° TSU-K'IN SHEN-SHI (54th generation)

祖欽禪師.

Disciple of *Shi-fan* 師範, he spent the early part of his life at *Lung-hsing* 龍興. He died at *Yang-shan* 仰山, in the department of *Yuen-chow* 袁州.

31° YUEN-MIAO SHEN-SHI (55th generation)

原妙禪師.

The family name of this monk was *Hsü* 徐, and he was a native of *Wu-kiang* 吳江. The first time that he visited *Tsu-k'in* 祖欽, he was received with blows. He then set to studying the work entitled "True Praises (Eulogies) of the 5 Patriarchs", *Wu-tsu chen-tsan* 五祖眞讚, composed by *Wu-tsu fah-yen* 五祖法演. Here he was suddenly illumined on the Law, and returning to the school of *Tsu-k'in* 祖欽, lived with him for 5 years at *Lung-sü* 龍鬚. He died at *Sze-kwan* 死關,

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(1) *Soochow* 蘇洲. A vast and populous city, renowned for the beauty of its site and its canals. It is 60 miles West of Shanghai, with which it is connected by rail, and 40 miles South of the Yangtze River.

(2) *Tsu-sien* 祖先. Described in the preceding number 28.

amidst the "Heavenly Eye Hills", *T'ien-muh-shan* 天目山 (1), where his tomb is found.

32° LIAO-I SHEN-SHI (56th generation)

了義禪師.

This monk belonged to the *Yang* 楊 family, and was a native of *Teh-ts'ing* 德清. Having reached the age of 17 years, he desired to become a Buddhist monk, and study in the school of *Yuen-miao* 原妙. The master received him with blows (2), and sent him down to the foot of the mountain. He was there scarcely 7 days, when a sudden illumination enlightened his mind, and he returned as disciple of *Yuen-miao* 原妙. At the age of 70, he withdrew to the Cheng-tsung monastery, *Cheng-tsung-sze* 正宗寺, in the Lion Forest, *Shi-tze lin* 獅子林, where he died the following year.

33° MING-PEN SHEN-SHI (56th generation)

明本禪禪.

The secular name of this monk was *Sun* 孫, and he was a native of *Ts'ien-t'ang hsien* 錢塘縣, in *Chekiang* 浙江. He studied the Law in the school of *Yuen-miao* 原妙 (3). Highly eloquent, he soon acquired great influence, while his virtues were no less conspicuous. The emperor conferred on him the title of "National Preceptor of Universal Propriety", *P'u-ying Kwoh-shi* 普應國師. His tomb is on the slope of the "Heavenly Eye Mountain", *T'ien-muh-shan* 天目山.

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(1) The Heavenly Eye Mountain, *T'ien-muh-shan* 天目山, in the vicinity of *Hangchow* 杭州, province of *Chekiang* 浙江. Edkins. Chinese Buddhism p. 358.

(2) This was probably to test his desire of becoming a Buddhist monk, and enduring the austerities of monastic life.

(3) *Yuen-miao* 原妙. This monk is mentioned above, n° 31.

34° WEI-TSEH SHEN-SHI (57th generation)

維 則 禪 師.

This monk's family name was *T'an* 譚, and he was a native of *Kih-ngan* 吉安. He had for his teacher *Ming-pen shen-shi* 明本禪師. In the year A. D. 1342, he lived in the Cheng-tsung monastery, *Cheng-tsung-sze* 正宗寺, at the Lion's Forest, *Shi-tze-lin* 獅子林, near *Soochow* 蘇州, in the province of *Kiangsu* 江蘇. He died in the same place, it is not known in what year.

35° YUEN-CHANG SHEN-SHI (57th generation)

元 長 禪 師.

This monk belonged to the *Tung* 董 family, and was a native of *Siao-shan* 蕭山, in the prefecture of *Shaohsing-fu* 紹興府. He had among his disciples *Ming-pen shen-shi* 明本禪師, with whom he abode later on during 3 years. In the last years of his life, he lived at *Lung-yuen* 龍元, and died there A. D. 1357, 24th year of the reign of *Shun-ti* 順帝, of the *Yuen* 元, or Mongol dynasty (1).

36° SHI-WEI SHEN-SHI (58th generation)

時 蔚 禪 師.

The family name of this monk was *Kin* 金, and he was a native of *Loh-ts'ing* 樂清, in *Wen-chow* 溫州. He studied the Law under *Yuen-chang shen-shi* 元長禪師. He died A. D. 1381, 13th year of *Hung-wu* 洪武, first emperor of the *Ming* 明 dynasty.

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(1) The *Yuen* 元, or Mongol dynasty began to reign A. D. 1280, and ruled China during 88 years. Its emperors were devout Buddhists, and most hospitable to foreigners.

37° P'U-CH'I SHEN-SHI (59th generation)

普 持 禪 師.

This monk studied during long years under *Shi-wei shen-shi* 時蔚禪師, and after the death of the former, succeeded him as teacher in the same school.

38° HWEI-CHAO SHEN-SHI (60th generation)

慧 照 禪 師.

The family name of this monk was *Wang* 王, and he was a native of *Hu-kwang* 湖廣 (1). He studied the Law under *P'u-ch'i shen-shi* 普持禪師, and later on withdrew to the "Monastery of Eastern Brightness", *Tung-ming-sze* 東明寺, where he died A. D. 1441, 5th year of *Ying-tsung* 英宗, of the *Ming* 明 dynasty.

39° YUNG-TZ'E SHEN-SHI (61st generation)

永 慈 禪 師.

This monk bore the secular name of *Ts'ien* 錢, and was a native of *Ch'ang-chow* 常州, a department depending on *Soochow* 蘇州. His teacher was *Hwei-chao shen-shi* 慧照禪師. He spent his whole life in the "Monastery of Eastern Brightness", *Tung-ming-sze* 東明寺, and his tomb lies to the East of the same place.

40° MING-HSÜEN SHEN-SHI (62nd generation)

明 瑄 禪 師.

While this monk's teacher, *Yung-tz'e shen-shi* 永慈禪師. was engaged in constructing a monastery, a hatchet fell on the

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(1) *Hu-kwang* 湖廣. The ancient name of a province, now divided into *Hupeh* 湖北, and *Hunan* 湖南. Encyclopaedia Sinica. p. 244.

foot of this monk, then a novice, and caused a deep flesh-wound. When it was healed, he was sent to help in the kitchen. Now, it happened one day that he burned his eyebrows, which caused him excruciating pain. Taking up a mirror he examined his eyes, and was illumined at this moment on all points of the Law and its interpretation (1).

41° PEN-SHUI SHEN-SHI (63rd generation)

本瑞禪師.

This monk's family name was *Kiang* 江. He studied the Law under *Ming-Hsüen shen-shi* 明瑄禪師, and spent his whole life in the Chung-ling monastery, *Chung-ling-sze* 鍾陵寺, in *Kiangsi* 江西.

42° MING-TS'UNG SHEN-SHI (64th generation)

明聰禪師.

This monk's secular name was *Hsi* 奚, and he was a native of *Fukien* 福建. His teacher was *Pen-shui shen-shi* 本瑞禪師. Later on, he opened his own school, and taught at the "Dragon-spring monastery", *Lung-ts'üen-sze* 龍泉寺, to the end of his life.

43° TEH-PAO SHEN-SHI (65th generation)

德寶禪師.

The family name borne by this monk was *Wu* 吳, and he was a native of *Nanking* 南京, then known as *Kin-ling* 金陵. One day, as he was cleaning the vegetables for the dinner of

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(1) Pure legend, worked up in connexion with the incident which took place in the kitchen.

the monks, he felt illumined, and forthwith understood all the points of the Law (1).

44° CHENG-CHW'AN SHEN-SHI (66th generation)

正 傳 禪 師.

This monk belonged to the *Lü* 呂 family, and was a native of *Lih-yang* 溧陽. His teacher was *Teh-pao shen-shi* 德寶禪師, and he spent his whole life at the "Dragon-pool monastery", *Lung-ch'i-sze* 龍池寺.

45° YUEN-WU SHEN-SHI (67th generation)

圓 悟 禪 師.

The secular name of this monk was *Tsiang* 蔣, and he was a native of *I-hsing* 宜興. He studied the Law under *Cheng-chw'an shen-shi* 正傳禪師, and later on opened his own school at the foot of the "Heavenly-lad mountain", *T'ien-t'ung-shan* 天童山.

46° YUEN-SIU SHEN-SHI (67th generation)

圓 修 禪 師,

This monk belonged to the *Min* 閔 family. In early years, he lost his father, but was cared for by his mother, whose maiden name was *P'an* 潘. He was a native of *King-k'i* 荊溪, and followed the school of *Cheng-chw'an shen-shi* 正傳禪師. In later years, he taught in the "Thanksgiving Monastery", *Pao-ngen-sze* 報恩寺 (2), at the foot of the K'ing mountain, *K'ing-shan* 磬山. Here he died, and his tomb is found on the hillside.

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(1) See how a similar favour was granted to a monk, who approached too near the kitchen-stove, and had his eyebrows burnt in the blaze. Chinese Superstitions. Vol. VIII. p. 641. n° 40.

(2) *Pao-ngen-sze* 報恩寺. From *Pao* 報, to reward, to requite. *Ngen* 恩, a favour, a benefit; and *Sze* 寺, a Buddhist monastery Hence "Thanksgiving Monastery". Williams. Dictionary of the Chinese Language.

47° YUEN-SIN SHEN-SHI (67th generation)

信 圓 禪 師.

The family name of this monk was *Chu* 朱, and he was a native of *Yin-hsien* 鄞縣, near *Ningpo* 寧波, in the province of *Chekiang* 浙江. Having reached the age of 20, he shaved his head, and wandered from one monastery to another, spending the nights in some sheltered corner of a ruined temple. One day, he noticed an extremely long hand issuing from the clouds, and seizing him so violently by the nose that the bridge was broken. At the same time an interior light illumined his mind (1), and enabled him to grasp the full essence of the Law. Forthwith he worked with *Cheng-chw'an shen-shi* 正傳師師 (2). His tomb is on the slope of the Yun-men mountain, *Yun-men-shan* 雲門山.

48° WU-FÈNG-HSIOH SHEN-SHI (68th generation)

五 峰 學 禪 師.

The secular name of this monk was *Ch'ang* 常, and he was a native of *P'u-pan* 蒲版, to the East of the river, *Ho-tung* 河東. At the age of 20, he became a Buddhist monk, and had for his teacher *Chi-t'o* 祇陀, completing his studies under *Yuen-wu shen-shi* 圓悟禪師. He lived in the Tsi-sheng convent, *Tsi-sheng-ngan* 濟生菴 (3), until his death. His tomb is at *Kin-ling* 金陵, the modern *Nan-king* 南京.

49° FAH-TSANG SHEN-SHI (68th generation)

法 藏 禪 師.

This monk belonged to the *Su* 蘇 family, and was a native

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(1) See similar favours granted to other monks. Chinese Superstitions. Vol. VIII. p. 641. n° 40, and p. 642. n° 43.

(2) *Cheng-chw'an*. See short notice on this monk. Chinese Superstitions. Vol. VIII. p. 642. n° 44.

(3) *Ngan* 菴, a religious house, a convent, a small temple. Williams. Dictionary of the Chinese Language.

of *Sih-shan* 錫 山. He had as teacher *Yuen-wu shen-shi* 圓 悟 禪 師, but later on opened his own school at the "Three Peaks", *San-fêng* 三 峰, which was attended with great success. His tomb is on the slope of the above-named mountain.

50° T'UNG-MING SHEN-SHI (68th generation)

通 明 禪 師.

The secular name of this monk was *Kien* 蹇, and he was a native of *Szechw'an* 四 川. One day, he read a ditty of Chi-kung, *Chi-kung k'üen-shi-ko* 誌 公 勸 世 歌 (1), and shed tears of joy over it. He withdrew to the "Bald-head mountain", *P'o-t'eu-shan* 破 頭 山, and lived there for 3 years. While walking on a solitary summit, he was seized with giddiness, and falling into a precipice broke his two legs. He became subsequently a disciple of *Chan-jan* 湛 然, at *Yun-men-shan* 雲 門 山, then of *Yuen-wu* 圓 悟, at the "Heavenly lad mountain", *T'ien-t'ung-shan* 天 童 山, where he was illumined on the Law. At the close of his life, he returned to *Szechw'an* 四 川, and propagated there the Buddhist doctrine.

51° SHIH-CH'EH-CH'ENG SHEN-SHI (68th generation)

右 車 乘 禪 師.

This monk was a member of the *Chu* 朱 family, and a native of *Kin-hwa* 金 華, in the province of *Chekiang* 浙 江. He studied the Law in the school of *Yuen-wu* 圓 悟, and then opened his own establishment at *Kin-suh* 金 栗, where he enjoyed great success.

52° T'UNG-YUNG SHEN-SHI (68th generation)

通 容 禪 師.

This monk belonged to the *Ho* 何 family, and he was a

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(1) *Chi-kung* 誌 公. See biographical notice on this monk. Chinese Superstitions. Vol. VII. p. 457-463

native of *Fuh-ts'ing* 福 清, in *Fukien* 福 建. His first teacher was *Chan-jan* 湛 然, and later on he completed his studies under *Yuen-wu shen-shi* 圓 悟 禪 師 (1). Seven times he offered himself as disciple, and seven times he was repulsed and beaten. The last time, he was so ill-treated that his head bled, but this was the finishing blow, and as he patiently received it, he was suddenly illumined on all points of the Law (2).

53° CHAO-TSUNG-JEN SHEN-SHI (68th generation)

朝 宗 忍 禪 師.

This monk was a native of *Ch'angchow* 常 州, and studied the Law under *Yuen-wu* 圓 悟, at *King-shan* 徑 山. Later on he opened his own school in the "Precious Flower" monastery, *Pao-hwa-sze* 寶 華 寺, in the province of *Kiangsi* 江 西.

54° SHIH-KI-YUNG SHEN-SHI (68th generation)

石 奇 雲 禪 師.

A native of *T'ai-ts'ang* 太 倉, he frequented the school of *Yuen-wu* 圓 悟, then withdrew to the "Snow-drift mountain", *Hsüeh-teu-shan* 雲 竇 山, where he spent the remainder of his life.

55° TAO-MIN SHEN-SHI (68th generation)

道 忞 禪 師.

The secular name of this monk was *Lin* 林, and he was a native of *Ling-nan* 嶺 南. He studied the Law under *Yuen-wu*

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(1) *Yuen-wu* 圓 悟. See short notice on this teacher. Chinese Superstitions. Vol. VIII. p. 642. n° 45.

(2) The physical ill-treatment may have powerfully acted on his nervous system, and roused him to novel exertion.

圓悟, then opened his own school at *P'ing-yang* 平陽. The emperor *Shun-chi* 順治 (A. D. 1644-1662), first ruler of the *Ts'ing* 淸, or Manchu dynasty, summoned him to Court, and treated him with the greatest respect. His tomb is at *P'ing-yang* 平陽, and he received the posthumous title of "Vast Intelligence", *Hung-kioh shen-shi* 弘覺禪師.

56° MUH-YUN-MEN SHEN-SHI (68th generation).

牧雲門禪師.

This monk's family name was *Chang* 張, and he was a native of *Ch'angchow* 常熟, a department of *Soochow* 蘇州. He studied the Law under *Yuen-wu* 圓悟, then taught at the "Old South Crane Forest", *Ku-nan hoh-lin* 古南鶴林, and died in the same place. His tomb is on the Siu-peak, *Siu-fêng* 秀峰, near *Soochow* 蘇州.

57° WAN-JU-WEI SHEN-SHI (68th generation)

萬如徵禪師 (1).

The secular name of this monk was *Chang* 張, and he was a native of *Hwo-chung* 禾中. He had for teacher *Yuen-wu* 圓悟, and later on opened his own school at the "Dragon-pool Mountain", *Lung-ch'i-shan* 龍池山. He died in the same place, and his tomb is on the above mountain.

58° FEU-SHIH-HSIEN SHEN-SHI (68th generation)

浮石賢禪師.

This monk belonged to the *Chao* 趙 family, and was a native

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(1) In the closing list of these Buddhist teachers, the 2nd character of the name is sometimes lacking, or has been too effaced in the Chinese documents. Here, he have *Wei* 徵, followed by the general title "Monk".

of *Tang-hu* 當 湖. He studied the doctrine under *Yuen-wu* 圓 悟, and having completed his instruction, opened his own school in the "Stone-Buddha monastery", *Shih-fuh-sze* 石 佛 寺, near the "Pine-forest solitude", *Sung-lin-tun* 松 林 遁. He was buried on the slope of the *King-shan* 徑 山.

59° LIN-YEH-KI SHEN-SHI (68th generation)

林 野 奇 禪 師.

The secular name of this monk was *Ts'ai* 蔡, and his native place was *Kin-tze-t'o* 金 子 沱, in the district of *Hoh-yang* 合 陽, province of *Szechw'an* 四 川. He had for teacher *Yuen-wu* 圓 悟, and later on opened his own school at *Si-chen* 棲 眞. His tomb is beside the monastery where he taught the Law.

60° LIN-KAO-YÜ SHEN-SHI (68th generation)

林 皐 豫 禪 師.

This monk was a disciple of *Yuen-siu shen-shi* 圓 修 禪 師, and lived in the "monastery of the Bamboo forest", *Chuh-lin-sze* 竹 林 寺, on the *Kiah-shan* 夾 山, near *Chenkiang* 鎭 江. He was buried in the same place.

61° T'UNG-SIU SHEN-SHI (68th generation)

通 琇 禪 師.

This monk belonged to the *Yang* 楊 family, and was a native of *Chenkiang* 鎭 江 (1). He studied the Law under *Yuen-siu* 圓 修, and then opened his own school at the "Thanksgiving monastery", *Pao-ngen-sze* 報 思 寺, where he acquired great reputation. The emperor *Shun-chi* 順 治 summoned him to Court, and conferred on him the title of "Highly Intelligent State

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(1) *Chenkiang* 鎭 江. A treaty-port at the junction of the Grand Canal with the Yangtze River. It is 160 miles from Shanghai, and about 40 from *Nanking* 南 京. Population 200,000.

Preceptor", *Ta-kioh kwoh-shi* 大覺國師. He died A. D. 1674, 12th year of the reign of *K'anghsi* 康熙. His tomb is at *Tung-wu* 東塢, on the mountain of the "West heavenly eye", *Si-t'ien muh-chan* 西天目山.

62° T'UNG-WEN SHEN-SHI (68th generation)
通問禪師.

The secular name of this monk was *Yü* 俞, and he was a native of *Sung-ling* 松陵. He had for teacher *Yuen-siu* 圓修, and lived successively in the monasteries of *K'ing-shan* 磬山, *Kiah-shan* 夾山 and *Liu-tseh* 漏澤. He died A. D. 1715, 53rd year of the reign of *K'anghsi* 康熙. He was then teaching in the Ying-t'ien monastery, *Ying-t'ien-sze* 應天寺, at *Wu-kiang* 吳江. His tomb is at *Nan-kien* 南澗.

63° HSING-SHEN SHEN-SHI (69th generation)
行森禪師.

This monk belonged to the *Li* 黎 family, and was a native of *Poh-lo* 博羅. He studied the Law under the two teachers *Yuen-sin* 圓信 and *T'ung-siu* 通琇. The emperor *Shun-chi* 順治 (A. D. 1644-1662) (1) summoned him to Court in 1660, and wished to confer on him an honorary title, but he refused, whereupon he styled him: "Merciful Graybeard", *Tz'e-wêng* 慈翁. Having returned to *Chekiang* 浙江, he lived in the "Monastery of the Dragon-brook", *Lung-k'i-sze* 龍溪寺, which *Shun-chi* 順治 changed to that of "Wholly illumined monastery", *Yuen-chao-sze* 圓照寺. He died in the Hwa-yen monastery, *Hwa-yen-sze* 華嚴寺, at *Wu-shan* 吳山, A. D. 1677, being then aged 64 years.

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(1) *Shun-c'hi* 順治. This first Manchu emperor wished to conciliate the good-will of all towards the new conquerors. A regulation was, however, published that none should enter a Buddhist monastery, without the approval of the local official. McGowan, Imperial History of China, p. 523 (Shun-chi).

His ashes were brought to the Yuen-chao monastery, *Yuen-chao-sze* 圓照寺, where a tower was erected in his honour.

In A. D. 1733, *Yung-cheng* 雍正 bestowed on him the posthumous title of "Monk of Bright Intelligence and Orthodox Knowledge", *Ming-tao cheng-kioh shen-shi* 明道正覺禪師 (1).

64° HUNG-CH'ENG SHEN-SHI (69th generation)

宏成禪師.

The family name of this monk was *Wang* 王, and he was a native of *Ts'ien-t'ang hsien* 錢塘縣, in *Chekiang* 浙江. He studied the Law under *Fah-tsang* 法藏. He died A. D. 1641, at the close of the *Ming* 明 dynasty. His tomb is at *Si-wu* 西塢, in the prefecture of *Soochow* 蘇州.

65° CH'AO-PAO SHEN-SHI (70th generation).

超寶禪師.

The secular name of this monk was *Liu* 劉, and he was a native of *Lü-ling* 廬陵, in *Yü-chang* 豫章. From A. D. 1697, he taught during 3 years at the "Heavenly-eye mountain", *T'ien-muh-shan* 天目山. Later on, he withdrew to the Hwoh-mai convent, *Hwoh-mai-ngan* 活埋庵, and lived there in complete seclusion. His death took place in the same temple A. D. 1709, being then aged 75 years. His tomb is on the slope of the "Heavenly-eye mountain", *T'ien-muh-shan* 天目山.

66° TSI-YEN SHEN-SHI (70th generation)

濟嵒禪師.

This monk's family name was *Kwoh* 郭, and he was a native of *Jen-hwo* 仁和, in the prefecture of *Hangchow* 杭州. He

(1) While *Yung-cheng* 雍正 favoured Buddhism, he persecuted the Catholic religion throughout the provinces, destroying over 300 churches, and leaving 300.000 converts without their pastors.

studied the Law under *Fah-tsang* 法藏, and died in the "Monastery of Mystic Retirement", *Ling-yin-sze* 靈隱寺, at *King-shan* 徑山, A. D. 1670. His tomb is in the vicinity of the above monastery.

67° MING-HWEI SHEN-SHI (71st generation)

明慧禪師.

This monk was a native of *Kiahsing* 興嘉, in *Chekiang* 浙江. He studied the Law under *Ch'ao-pao shen-shi* 超寶禪師 (1), and was remarkable for his penmanship and poetic skill. In A. D. 1733, *Yung-cheng* 雍正 summoned him to Court, and conferred on him the honorary title of "Intelligent and Accomplished Monk", *Wu-siu shen-shi* 悟修禪師 (2). Later on, he had a monastery built for him, and wrote with his own hand the inscription to be placed on the front: "Monastery of the Vast Ocean", *Kioh-hai-sze* 覺海寺. He died A. D. 1735, being then aged 72 years. His tomb is at *Lü-shan* 廬山, in the "Monastery of Vast Benevolence", *Kwang-jen-sze* 廣仁寺.

68° SHANG-YUEN SHEN-SHI (71st generation)

上淵禪師.

This monk's family name was *Ts'ao* 曹, and he was a native of *Sin-ho* 新河, in the department of *Ki-chow* 冀州. He had for his teacher *Fah-tsang* 法藏, and lived at the "Mystic Peak", *Ling-fêng* 靈峰. He died A. D. 1679, 27th year of the reign of *K'anghsi* 康熙. His tomb is on the Eastern slope of the "Mystic Peak", *Ling-fêng* 靈峰.

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(1) *Ch'ao-pao* 超寶. See short notice on this teacher. Chinese Superstitions. Vol. VIII. p. 649. nº 65.

(2) See previous note, showing how this emperor favoured Buddhism on other occasions. Chinese Superstitions. Vol. VIII. p. 649. note 1.

TWO BRANCHES OF THE NAN-YOH SCHOOL

NAN-YOH-TSUNG 南嶽宗 (1).

1° THE WEI-YANG SCHOOL

WEI-YANG-TSUNG 潙仰宗.

The founder of this school was *Ling-yiu* 靈祐, disciple of *Hwai-hai* 懷海. The establishment flourished at *Wei-shan* 潙山.

2° THE LIN-TSI SCHOOL (2).

LIN-TSI-TSUNG 臨濟宗.

The founder of this school was *I-hsüen* 義玄, who studied under *Hsi-yun* 希運. The branch developed rapidly at *Lin-tsi* 臨濟, in *Shantung* 山東, and acquired great influence in North-China. *I-hsüen* 義玄 died A.D. 867, eighth year of the reign of *I-tsung* 懿宗, of the *T'ang* 唐 dynasty.

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(1) *Nan-yoh* 南嶽, literally the Southern Sacred Mountain, also known as *Heng-shan* 衡山. It lies to the West of the Siang River, *Siang-kiang* 湘江, in Central *Hunan* 湖南. Its height is about 4.000 feet. The 8th month is the special month of pilgrimage. At the close of the Manchu dynasty, about a million pilgrims visited the principal monastery. Encyclopædia Sinica. p. 228-229.—Edkins. Chinese Buddhism. p. 159.

(2) *Lin-tsi* 臨濟, i. e. coming to the ford, from the name of a river in *Shantung* 山東. The school has been very successful, and pushed out the others, spreading over the North and South of China to an enormous extent. It was accepted throughout the 18 provinces, and in Japan, as the most popular exponent of the teaching of the "Contemplative School". Edkins. Chinese Buddhism. p. 163.

§ III.

THE TS'ING-YUEN ORTHODOX SCHOOL

TS'ING-YUEN CHENG-TSUNG 青原正宗 (1).

(Founded by the disciples of Hwei-neng 慧能).

1° HSING-SZE SHEN-SHI (34th generation)

行思禪師.

The secular name of this monk was *Liu* 劉, and he was a native of *Ngan-ch'eng* 安成, in the department of *Kih-chow* 吉州. He entered a monastery in early years, and displayed at first little taste for the lessons of his teacher. Hearing of the reputation of *Hwei-neng* 慧能, who taught at *Ts'ao-k'i* 曹谿, he set out for his school, and soon became his cherished disciple. When he was fully trained, the 6th patriarch sent him to preach the Law. *Hsing-sze* 行思 returned to his native country, and built the Tsing-kü monastery, *Tsing-kü-sze* 靜居寺, at the "Pure Spring", *Ts'ing-yuen* 青原, where he taught for over 30 years. Such was the origin of this famous school, of which we shall give the names of the most prominent teachers from generation to generation.

Hsing-sze 行思 died A. D. 730, 17th year of the reign of *Hsüen-tsung* 玄宗, of the *T'ang* 唐 dynasty. *Hi-tsung* 僖宗, of the same dynasty, conferred on him the honorary title of "Vastly Clever Monk", *Hung-tsi shen-shi* 弘濟禪師.

2° HSI-TS'IEN SHEN-SHI (35th generation)

希遷禪師.

This monk belonged to the *Ch'en* 陳 family, and was a native

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(1) *Ts'ing-yuen* 青原, i. e. the "Pure Spring". This school was situated near *Ts'üen-chow fu* 泉州府, in *Fukien* 福建. Edkins. Chinese Buddhism. p 159.

Fig. 130 (6)

Ts'ing-yuen Hing-se. Che-t'eou Hi-ts'ien. Yo-chan Wei-yen. Yun-yen T'an-cheng.

Hsing-sze shen-shi (*p. 652*). — *Hsi-ts'ien shen-shi* (*p. 652*). — *Wei-yen shen-shi* (*p. 653*).
T'an-sheng shen-shi (*p. 654*).

of *Kao-ngan* 高安, in the department of *Shui-chow* 端州. At the age of 16, he became a Buddhist novice, and followed the lessons of *Hwei-neng* 慧能 (1), at *Ts'ao-k'i* 曹谿. "After my death, said *Hwei-neng* 慧能 to him, you must attend the school of *Hsing-sze* 行思, and complete your knowledge of the Law." *Hsi-ts'ien shen-shi* 希遷禪師 founded a famous school in the Teu-choh monastery, *Teu-choh-sze* 兜率寺, whence went forth all the prominent teachers of this branch. He died at *Liang-twan* 梁端, A. D. 790, 10th year of *Teh-tsung* 德宗, of the *T'ang* 唐 dynasty. He received the posthumous title of "Unlimited Master", *Wu-tsi ta-shi* 無際大師.

3° WEI-YEN SHEN-SHI (36th generation)

惟儼禪師.

The family name of this monk was *Han* 韓, and he was a native of *Kiang-chow* 絳州. Having reached the age of 17, he entered a Buddhist monastery. He knew by heart all the prayers, while his conduct was no less remarkable than his knowledge. He studied some time under *Hsi-ts'ien* 希遷, who sent him to the school of *Ma-tsu* 馬祖 (2), for the completing of his knowledge of the Law. Later on, he returned to *Shih-t'eu* 石頭, and founded a school at *Yoh-shan* 藥山. He died A. D. 834, and received the posthumous title of "Master of Vast Intelligence", *Hung-tao ta-shi* 弘道大師.

4° TAO-WU SHEN-SHI (36th generation)

道悟禪師.

This monk's secular name was *Chang* 張, and he was a native of *Tung-yang* 東陽, in the department of *Wu-chow* 婺州.

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(1) *Hwei-neng* 慧能. See full biographical notice on this Chinese patriarch. Chinese Superstitions. Vol. VII. p. 440-446.

(2) *Ma-tsu* 馬相. See on this Buddhist teacher. Chinese Superstitions. Vol. VII. p. 446. note 1; Vol. VIII. p. 626. § 2 n° 2.

At the age of 14 he left his native home, and became one of the disciples of *Shih-t'eu* 石頭. Having conpleted his instruction, he opened a school at *T'ien-hwang* 天皇. He died A. D. 807, first year of *Hsien-tsung* 憲宗, of the *T'ang* 唐 dynasty.

5° T'AN-SHENG SHEN-SHI (37th generation)

曇晨禪師.

This monk belonged to the *Wang* 王 family, and was a native of *Kien-ch'ang hsien* 建昌縣. It is said that when he was born, he bore on his back the outlines of a Buddhist cope. In early years, he entered a monastery, and studied under *Hwai-hai* 懷海 (1), with whom he remained during 20 years. Later on, he attended the school of *Wei-yen* 惟儼, became most proficient in the Law, and taught at *Yun-yen* 雲巖. He died A.D. 841, first year of *Wu-tsung* 武宗, of the *T'ang* 唐 dynasty

6° CH'UNG-SIN SHEN-SHI (37th generation)

崇信禪師.

This monk was in early life a petty vendor of buns, and a native of *Chu-kung* 渚宮. Every day, he settled down at the gate of the monastery, and never failed to give 10 buns to the monk *Tao-wu* 道悟, who returned one to him, saying "it was for the benefit of the family". Finally he realized all his desires, became a Buddhist monk, and even taught at *T'ien hwang* 天皇.

7° LIANG-KIAI SHEN-SHI (38th generation)

良价禪師.

The family name of this monk was *Yü* 俞, and he was a native of *Kwei-ki* 會稽. His first teacher was *Ta-wei* 大潙,

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(1) *Hwai-hai* 懷海. See biographical notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 627. § 2. n° 4.

Fig. 130 (7)

Tong-chan Liang-kiai. Ts'ao-chan Pen-tsi. Yun-men Wen-yen. Fa-yen Wen-i

Liang-kiai shen-shi (p. 654).—Pen-tsih shen-shi (p. 655).—Wen-yen shen-shi (p. 653). Wen-yih shen-shi (p. 660).

whom he found most uncongenial, and withdrew to study under *T'an-cheng* 曇晟. Here, he became most proficient in the Law, and opened a school at the "Cave Hill", *Tung-shan* 洞山, in the district of *Sin-ch'ang* 新昌, where he taught from A. D. 847 to 860. His reputation as teacher became universal, and was even known beyond China. One day, as the bell was tolled for prayer, he fell into a trance, and seemed almost dead. Hereupon, all his disciples burst out into tears, but recovering his senses, he begged them perform during 7 days the Buddhist ceremonies for a departing soul, *Tso-chai* 做齋 (1). At the end of this time, he died, A. D. 869, being aged 63 years. His posthumous title is: "Naturally Clever Monk", *Wu-pen-shen-shi* 悟本禪師.

8° HSÜEN-KIEN SHEN-SHI (38th generation)

宣鑑禪師.

This monk belonged to the *Chow* 周 family, and was a native of *Kien-chow* 簡州. He studied the Law under *Ch'ung-sin* 崇信 (2), and died A. D. 865. His posthumous title is: "the Monk who understood the nature (of things)", *Kien-sing shen-shi* 見性禪師.

9° PEN-TSIH SHEN-SHI (39th generation)

本寂禪師.

(Founder of the Ts'ao-tung School)

TS'AO-TUNG-MEH 曹洞脈 (3).

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(1) *Tso-chai* 做齋. See this Buddhist ceremony fully described. Chinese Superstitions. Vol. I. p. 151.

(2) *Ch'ung-sin* 崇信. See short notice on this teacher. Chinese Superstitions. Vol. VIII. p. 654 § 3 n° 6.

(3) *Ts'ao-tung-meh* 曹洞脈. From *Ts'ao* 曹, a company, a class. *Tung* 洞, a cave, a grotto. And *Meh* 脈. the pulse. A school near the Ts'ao mountain, *Ts'ao-shan* 曹山, in *Fukien* 福建. Edkins and Johnston only mention it. Edkins. Chinese Buddhism. p. 161. — Johnston. Buddhist China. p. 88.

The family name of this monk was *Hwang* 黃, and he was a native of *P'u-t'ien* 莆田. From early years he loved study, and at 19 entered the "Mystic-stone Monastery", *Ling-shih-sze* 靈石寺, at *Foochow* 福州. He studied the Law under *Liang-kiai* 良价, who kept him in his monastery for several years, and held him in great esteem. *Pen-tsih* 本寂 taught at *Ts'ao-shan* 曹山, in the district of *I-hwang* 宜黃. He died A. D. 901, and was buried at *Si-luh* 西麓. His posthumous title is *Yuen-cheng* 元證.

10° TS'ÜEN-HU SHEN-SHI (39th generation)

聖 堯 禪 師.

This monk belonged to the *Ko* 柯 family, and was a native of *Ts'üen-chow* 泉州. He entered the Buddhist monastery of "Precious Longevity", *Pao-show-sze* 寶壽寺, at *Ch'ang-ngan* 長安. After his novitiate, he contracted friendship with *Hsüeh-feng K'in-shan* 雪峰欽山, and followed the teaching of the *Yen-t'eu* 巖頭 school, in the department of *Ngoh-chow* 鄂州. During the period of persecution, he became a ferry-man, and conducted his own little punt in order to gain a livelihood. One day, a band of rebels arrived, and asked him for some food, but as he could supply none, they killed him with their swords.

When his disciples cremated his body, 49 precious stones fell from the heavens. A tower was erected over his remains. His posthumous title is *T's'ing-yen shen-shi* 清巖禪師.

11° TAO-YING SHEN-SHI (39th generation)

道 應 禪 師.

The secular name of this monk was *Wang* 王, and he was a native of *Yuh-t'ien* 玉田, in the department of *Yiu-chow* 幽州. In early years he entered a Buddhist monastery, and studied

under *Liang-kiai* 良价 (1). At the age of 25, he was already famous, and being appointed President of all the monks, taught for over 30 years at *Yun-kü* 雲居. His school was attended by 1.500 disciples. He died A. D. 902, 13th year of the reign of *Chao-tsung* 昭宗, of the *T'ang* 唐 dynasty. His posthumous title is "*Hung-kioh shen-shi*" 弘覺禪師.

12° I-TS'ÜN SHEN-SHI (30th generation)

義存禪師.

This monk's family name was *Tseng* 曾, and he was a native of *Nan-ngan* 南安, in the department of *Ts'üen-chow* 泉州. When he endeavoured to attend the school of *Hsüen-kien* 宣鑑, he was received with blows, whereupon he betook himself to *Liang-kiai* 良价, who advised him to return to the school of *Hsüen-kien* 宣鑑, where he was at last admitted. Later on, he became an eminent teacher, and founded a famous school at the "Snowy Peak", *Hsüeh-feng* 雪峰, in *Fukien* 福建. The emperor *I-tsung* 懿宗, of the *T'ang* 唐 dynasty, made him a present of a rich cope, and conferred on him the title of "Truly Intelligent Master", *Chen-kioh ta-shi* 眞覺大師. He died A. D. 908.

13° TAO-P'EI SHEN-SHI (40th generation)

道丕禪師.

The secular name of this monk and his native place are not recorded in Buddhist Annals. It is only related that he taught in the T'ung-ngan monastery, *T'ung-ngan-sze* 同安寺, at the mountain of the Roosting Phoenix, *Si-fung-shan* 棲鳳山, in *Hung-chow* 洪州. Here also he died, and was buried in the same place.

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(1) *Liang-kiai* 良价. See short notice on this teacher, Chinese Superstitions. Vol. VIII. p. 654. § 3. nº 7.

14° WEN-YEN SHEN-SHI (40th generation)

文 偃 禪 師.

(Founder of the Yun-men School)

YUN-MEN-MEH 雲 門 脈 (1).

The family name of this monk was *Chang* 張, and he was a native of *Kia-hsing* 嘉 興. Remarkably intelligent, he visited the monk *Tao-ming* 道 明, at *Mu-chow* 睦 州, and begged him admit him as a disciple. Three times, the door was closed against him, but on the last occasion, his foot was crushed, and he found himself suddenly illumined (2). Later on, he studied the Law under *I-ts'ün* 義 存, and soon afterwards opened his own school at *Yun-men* 雲 門. He died A. D. 954, and was buried at *Ling-shu* 靈 樹. He received the posthumous title of: "Great merciful, cloud-regulating, orthodox, vast and illustrious Monk"; *Ta-tz'e yun-kw'ang chen-hung-ming shen-shi* 大 慈 雲 匡 眞 弘 明 禪 師.

15° SHI-K'EU SHEN-SHI (40th generation)

師 儔 禪 師.

This monk bore the secular name of *Sieh* 謝, and was a native of *Fukien* 福 建. He studied the Law under *I-ts'ün* 義 存 (3) and practised great mortification. His teacher was wont to say he was an incarnation of *T'eu-t'o* 頭 陀, and called him *K'eu T'eu-t'o* 儔 頭 陀. He opened a school at *Hsüen-sha* 玄 沙, and died A. D. 906, being then aged 70 years.

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(1) *Yun-men-meh* 雲 門 脈. From *Yun* 雲, a fog, a cloud. *Men* 門, a family, a sect. And *Meh* 脈, the pulse. A branch of the Southern Buddhist Schools.

(2) See similar cases related. Chinese Superstitions. Vol. VIII. p. 644, 645.

(3) *I-ts'ün* 義 存. See short notice on this famous teacher. Chinese Superstitions. Vol. VIII. p. 657. § 3. nº 12.

16° CHI SHEN-SHI (41st generation)

志 禪 師.

This monk taught at *Hung-chow* 洪 州, in the T'ung-ngan monastery, *T'ung-ngan-sze* 同 安 寺. This is all that history records on his life and death.

17° CH'ENG-YUEN SHEN-SHI (41st generation)

澄 遠 禪 師.

This monk was generally called *Shang-kwan* 上 官, and was a native of *Mien-chuh* 綿 竹, in *Han-chow* 漢 州. He studied the Law under *Wen-yen shen-shi* 文 偃 禪 師 (1), and taught in the monastery of the "Fragrant Forest", *Hsiang-lin-yuen* 香 林 院, at *Ts'ing-ch'eng* 青 城. His tomb is on the mountain, near the same place.

18° KWEI-CH'EN SHEN-SHI (41st generation)

桂 琛 禪 師.

The family name of this monk was *Li* 李, and he was a native of *Ch'ang-shan* 常 山. His teacher was *Shi-keu* 師 溝, and later on he opened his own school in the Ti-tsang monastery, *Ti-tsang-yuen* 地 藏 院, where he ended his life, dying A. D. 928. His posthumous title was *Chen-ying shen-shi* 眞 應 禪 師.

19° YUEN-KWAN SHEN-SHI (42nd generation)

緣 觀 禪 師.

Nothing is known of this monk, except that he taught at *Lang-chow* 郎 州, in the Liang-shan monastery, *Liang-shan-sze* 梁 山 寺.

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(1) See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 658. nº 14.

20° KWANG-TSU SHEN-SHI (42nd generation)

光 祚 禪 師.

After staying some time at the North Tower, *Peh-t'ah* 北 塔, this monk opened a school, and taught at *Chi-men* 智 門.

21° WEN-YIH SHEN-SHI (42nd generation)

文 益 禪 師.

(Founder of the Fah-yen-meh School)

ALSO CALLED "THE EYE OF THE LAW"

FAH-YEN-MEH 法 眼 脈 (1).

This monk's secular name was *Lu* 魯, and he was a native of *Yü-hang* 餘 航. His teacher was *Kwei-ch'en* 桂 琛. Three times he took part in the ceremonies performed at the Capital, *Kin-ling* 金 陵. During his last illness, the emperor inquired about him. Seeing the final hour approaching, he had his head shaved, took a bath and expired. He died A. D. 958, and received the posthumous title of monk (who was) "The Eye of the Law", *Ta fah-yen shen-shi* 大 法 眼 禪 師.

22° KING-HSÜEN SHEN-SHI (43rd generation)

驚 玄 禪 師.

This monk belonged to the *Chang* 張 family, and was a native of *Kiang-hsia* 江 夏. At the age of 19, he was already considered as an eminent teacher. He studied the Law under *Yuen-kwan* 緣 觀 (2), and taught during 50 years in the monastery of the "Rising Sun", *T'ai-yang-sze* 太 陽 寺. He died A. D. 1027,

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(1) *Fah-yen-meh* 法 眼 脈. According to Edkins, this branch-school originated in the 9th generation from *Hwei-neng* 慧 能. Edkins. Chinese Buddhism. p. 161.

(2) See on this teacher. Chinese Superstitions. Vol. VIII. p. 659. nº 19.

having attained the venerable age of 85. His tomb is on the T'ai-yang hill, *T'ai-yang-shan* 太陽山.

23° CHUNG-HSIEN SHEN-SHI (43rd generation)

重顯禪師.

The secular name of this monk was *Li* 李, and he was a native of *Sui-ning-fu* 遂寧府. He attended the school of *Kwang-tsu* 光祚 (1). The first time he begged to be received, the teacher closed his mouth, and whenever he wished to speak, struck him with his fly-flap, *Fuh-tze* 拂子. Hereupon, his intelligence was suddenly illumined. He lived at first in the Ts'ui-fêng monastery, *Ts'ui-fêng-sze* 翠峰寺, but later on withdrew to *Hsüeh-teu* 雪竇, where he died. His tomb is at *Si-wu* 西塢. He received the posthumous title of "Brilliant and Intelligent Teacher", *Ming-kioh ta-shi* 明覺大師.

24° TEH-CHAO KWOH-SHI (43rd generation)

德韶國師.

This monk's family name was *Ch'en* 陳, and he was a native of *Ch'u-chow* 處州, in the district of the "Dragon-Spring", *Lung-ts'üen* 龍泉. His teacher was *Wen-yih* 文益 (2), who highly esteemed him. He went to *T'ien-t'ai* 天台, and lived there with *Chi-cheh ta-shi* 智者大師. He died A. D. 972, and his tomb is on the T'ien-t'ai hill, *T'ien-t'ai-shan* 天台山.

25° I-TS'ING SHEN-SHI (44th generation)

義青禪師.

This monk bore the family name of *Li* 李, and was a native of *Ts'ing-sheh* 青社. His novice-master was *Shi-yuen kien* 時圓鑑,

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(1) This Buddhist monk taught at *Chi-men* 智門 Chinese Superstitions. Vol. VIII. p. 660. nº 20.

(2) Founder of the *Fah-yen* 法眼 school. Died A. D 958 Chinese Superstitions. Vol. VIII. p. 660. nº 21.

of *Feu-shan* 浮 山, who dreamt that he had received an eagle, and should bring him up carefully. The young monk remained 6 years under his direction, and when fully trained, received the order to propagate the Law. He settled down at *T'eu-tze* 投 子, later on removing to *Hai-hwei* 海 會. His garments were all in totters, and his bedding in rags. He died A. D. 1083. His mortal remains repose on the slope of the San-fêng hill, *San-fêng-shan* 三 峰 山.

26° I-HWAI SHEN-SHI (44th generation)

義 懷 禪 師.

This monk's secular name was *Ch'en* 陳, and he was born at *Loh-ts'ing* 樂 淸, in the department of *Wen-chow* 溫 州. When wishing to enter a monastery, he was received 4 times with blows. At last, *Chung-hsien shèn-shi* 重 顯 禪 師 (1) received him, and instructed him in the Law. He became one of the most eminent monks, presided 7 times the solemn prayer-meetings of the Brotherhood, and preached the Law throughout the whole empire. He died A. D. 1102, and received the posthumous title of "Diligent and Revered Teacher", *Chen-tsung shen-shi* 振 宗 禪 師.

27° YEN-SHOW SHEN-SHI (44th generation)

延 壽 禪 師.

The family name of this monk was *Wang* 王, and he was a native of *Yü-hang* 餘 航. He studied the Law in the *T'ien-chu-fêng* 天 柱 峰 monastery, at *T'ien-t'ai* 天 台, and had for teacher *Teh-chao* 德 韶, State Preceptor, *Kwoh-shi* 國 師 (2). The latter, struck with his brilliant genius, predicted he would one day

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(1) See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 661. nº 23.

(2) See on this eminent teacher. Chinese Superstitions. Vol. VIII. p. 661. nº 24.

become eminent. *Chung-i-wang* 忠懿王 invited him to settle down in the monastery of "Mystic Retirement", *Ling-yin-sze* 靈隱寺, at *King-shan* 徑山. He remained there a year, but preferred to withdraw to the monastery of "Perpetual Brightness", *Yung-ming-sze* 永明寺, where he died A. D. 975. He was buried at first at *Ta-tz'e* 大慈, but his mortal remains were later on transferred to the monastery of "Perpetual Brightness", *Yung-ming-sze* 永明寺.

The emperor *T'ai-tsung* 太宗, of the *Sung* dynasty, sent the following inscription to the place: "Convent of Longevity and Tranquillity", *Show-ning-yuen* 壽寧院, in memory of the monk whose mortal remains reposed there.

28° LIAO-YUEN SHEN-SHI (44th generation)

了元禪師.

The secular name of this monk was *Lin Pao-kioh* 林寶覺, and he was a native of *Feu-liang* 浮梁. At the time of his birth, a marvellous light surrounded the house, and strange to say the hair had already grown on his head, and he had an abundant beard (1). From the age of 2, he studied Buddhist books, and being gifted with a powerful memory, he forgot nothing of what he learned. Having grown up, he entered the Buddhist monastery of the "Precious Granary", *Pao-tsih-sze* 寶積寺, and had for teacher *Fah-hwa* 法華. Being fully trained, he withdrew to the K'ai-sien monastery, *K'ai-sien sze* 開先寺, at *Lü-shan* 廬山, where *Sien-tao* 暹道 explained the Law; later on, he visited *Yuen T'ung-noh* 員通訥, and became his secretary. During 40 years, he roamed from monastery to monastery, and was the friend of every famous teacher of the times. He died A. D. 1098.

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(1) He must have been some kind of a monster, born in anormal conditions. His precocious intelligence is also extraordinary, and may be held as purely legendary.

29° TAO-K'IAI SHEN-SHI (45th generation)

道 楷 禪 師.

This monk belonged to the *Ts'ui* 崔 family, and was a native of *I-kiang* 沂 江. He was at first a hermit on the I-yang hill, *I-yang-shan* 伊 陽 山. The monk *I-ts'ing* 義 青 was his teacher in the Hai-hwei monastery, *Hai-hwei-sze* 海 會 寺. After being fully trained, he withdrew to the T'ien-ning ta-kwan monastery, *T'ien-ning ta-kwan-sze* 天 寧 大 觀 寺, at *Tung-king* 東 京. Here he died A. D. 1118, 17th year of *Hwei-tsung* 徽 宗, of the *Sung* 宋 dynasty.

30° TSUNG-PEN SHEN-SHI (45th generation)

宗 本 禪 師.

The family name of this monk was *Kwan* 管, and he was a native of *Wu-sih* 無 錫, a district dependent on *Ch'ang-chow* 常 州. He studied the Law at *Ch'i-yang* 池 陽, and had for his teacher *I-hwai* 義 懷 (1), under whom he soon became famous. His tomb is at *Ling-yen* 靈 巖, near *Soochow* 蘇 州.

31° TZE-KIOH SHEN-SHI (46th generation)

白 覺 禪 師.

This monk's family name was *Wang* 王, and he was a native of *Ts'ing-chow* 青 州. From early years, he gave himself up to study, and when advanced in age, begged *Tao-k'iai* 道 楷 to admit him among his disciples. About A. D. 1102, the emperor summoned him to *Tsing-yin* 淨 因, whence he went in 1115 to *Luh-men* 鹿 門. He died A. D. 1117, and was buried at *Ts'ing-chow* 青 州.

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(1) See on this Buddhist teacher. Chinese Superstitions. Vol VIII. p. 662. nº 26.

32° CH'UNG-SIN SHEN-SHI (46th generation)

崇 信 禪 師.

This monk was a disciple of *Tsung-pen* 宗 本, and taught at *Ch'ang-lu* 長 蘆. He died in the same place.

33° HSI-PIEN SHEN-SHI (47th generation)

希 辯 禪 師.

This monk belonged to the *Hwang* 黃 family, and was a native of *Hung-chow* 洪 州. At the age of 11, he lost his father, and afterwards entered a Buddhist monastery. He followed the school of *Tze-kioh* 自 覺(1), at *Siang-chow* 襄 州, and later on that of *Tao-k'iai* 道 楷 (2), at *Tan-hsia* 丹 霞. About the year A. D. 1120, he lived in the Ta-kwan monastery, *Ta-kwan-sze* 大 觀 寺, at *T'ien-ning* 天 寧, and later on in the monastery of "Endless Longevity", *Wan-show-sze* 萬 壽 寺. Here he died A. D. 1149, being then aged 69 years.

34° CHEN-SHEN SHEN-SHI (47th generation)

振 深 禪 師.

This monk's family name was *Hsia* 夏, and he was a native of *Show-ch'un fu* 壽 春 府. At the age of 14, he entered the monastery of *Ling-yen* 靈 巖, at *Soochow* 蘇 州, and studied the Law under *Tsing-chao* 淨 照. When fully trained, he withdrew to the Pao-shan monastery, *Pao-shan-sze* 包 山 寺, where he died. His tomb is to the rear of the monastery.

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(1) See biographical notice on this Buddhist monk. Chinese Superstions. Vol. VIII. p. 664. nº 31.

(2) See on this teacher. Chinese Superstions. Vol. VIII p.664. nº 29.

35° HUNG-CHI SHEN-SHI (47th generation)

宏 智 禪 師.

This monk's secular name was *Li* 李, and he was a native of *Sih-chow* 隰 州. At the age of 14, he entered the Tsing-ming monastery, *Tsing-ming-sze* 淨 明 寺. Having attained the age of 18, he began to travel from monastery to monastery. After visiting that of the "Fragrant Hill", *Hsiang-shan* 香 山, he went to *Tan-hsia* 丹 霞, where *Tao-k'iai* 道 楷 (1) was teaching. Here the master struck him with his fly-flap, and forthwith his intelligence was illumined.

He then visited the monasteries of *Ch'ang-lu* 長 蘆, *T'ien-t'ung* 天 童 etc.... His disciples were as numerous as the clouds of heaven. He died A. D. 1157, and was buried at *Tung-kuh* 東 谷, or the Eastern Valley.

36° SENG-PAO SHEN-SHI (48th generation)

僧 寶 禪 禪.

This monk studied the Law under *Hsi-pien* 希 辯, who taught at *Ts'ing-chow* 青 州. In A. D. 1154, he withdrew to *Ta-ming* 大 明, and died in the same place.

37° SHI-T'I SHEN-SHI (49th generation)

師 體 禪 師.

This monk was a disciple of *Seng-pao* 僧 寶, the teacher mentioned in n° 36. One day, as a sparrow picked up some grain in the yard of the monastery, the young novice clapped his hands to frighten it off. At the same moment, his teacher, who was behind him, administered him a slap, whereupon he was suddenly illumined, and grasped all the points of the Law. He lived 10 years in this monastery.

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(1) See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 664. n° 29.

38° HWEI-MAN SHEN-SHI (50th generation)

慧滿禪師.

This monk was at first a disciple of *Pao-kung* 寶公, but abandoned him to follow the school of *Shi-t'i shen-shi* 師體禪師 (1).

39° HSING-SIU SHEN-SHI (51st generation)

行秀禪師.

This monk's secular name was *Ts'ai* 蔡, and he was a native of *Ho-nei* 河內. He studied the Law under *Hwei-man* 慧滿, and lived in the monasteries of *Tsing-t'u* 淨土 and *Wan-show* 萬壽.

In A. D. 1193, the emperor *Chang-tsung* 章宗 summoned him to Court, made him a present of a gold-cloth cope, and then assigned him as residence the monastery of *Yang-shan* 仰山. He died A. D. 1246, during the reign of *Li-tsung* 理宗, of the Southern Sung, *Nan-Sung* 南宋, dynasty.

40° FUH-YÜ SHEN-SHI (52nd generation)

福裕禪師.

This monk's father was named *Chang* 張, and he was a native of *Wen-shui* 文水, in the prefecture of *T'ai-yuen* 太原. His novice-master was *Hsing-siu* 行秀 (2). Later on, he lived in the Shao-lin monastery, *Shao-lin-sze* 少林寺; then being summoned by the emperor to Court, he governed the Hsing-kwoh monastery, *Hsing-kwoh-sze* 興國寺, at *Hwo-lin* 和林. In A. D. 1260, the emperor *Shi-tsu* 世祖 appointed him President of all the Buddhist monks in China, and conferred on him the

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(1) Mentioned above, p. 666. nº 37.

(2) This teacher's biography is found in the preceding number 39.

title of "Brilliant Ancestor and Orthodox Critic", *Kwang-tsung cheng-pien* 光宗正辯. He died A. D. 1275, first year of *Kung-tsung* 恭宗, of the Southern Sung, *Nan-sung* 南宋, dynasty.

41° WEN-T'AI SHEN-SHI (53rd generation)

文泰禪師.

This monk bore the family name of *Wei* 魏, and was a native of *Yang-ch'eng* 陽成. He studied successively under the two teachers *Hsüeh Fêng-heng* 雪峰恒, and *T'ai Yuen-shen* 太原深, but finding them uncongenial, he proceeded to the school of *Fuh-yü* 禑裕 (1), at *Hsüeh-t'ing* 雪庭, and lived there 10 years, attached to the service of his new master.

The emperor *Shi-tsu* 世祖 entrusted to him the government of the Shao lin monastery, *Shao-lin-sze* 少林寺 (2). He died A. D. 1289, and his mortal remains were divided among the two monasteries of *Shao-lin* 少林, and *Pao-ying* 寶應.

42° FUH-YÜ SHEN-SHI (54th generation)

弗遇禪師.

This monk's secular name was *Wang* 王, and he was a native of *Ling-shih* 靈石, in the department of *Hoh-chow* 霍州. In A. D. 1286, he entered the Buddhist monastery of *Yung-k'ing* 永慶, and later on taught there. In 1295, the emperor appointed him President over the Shao-lin monastery, *Shao-lin-sze* 少林寺. He died A. D. 1313, being then aged 69 years.

43° WEN-TSAI SHEN-SHI (55th generation)

文才禪師.

This monk belonged to the *Yao* 姚 family, and was a native of *Lin-fen* 臨汾, in the prefecture of *P'ing-yang* 平陽, in the

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(1) See on this Buddist teacher. Chinese Superstitions. Vol. VIII. p. 667. nº 40.

(2) The Manchu emperors seem to have taken special care of this large monastery. Presidents are constantly appointed to govern its monks.

province of *Shan-si* 山西. In A.D. 1324, he lived at *Shao-lin* 少林, and died there in 1352, being then aged 80 years. His tomb is beside that of *Fuh-yü* 福裕.

44° TZE-YEN SHEN-SHI (56th generation)

子巖禪師.

The family name of this monk was *Fan* 樊, and he was a native of *Keu-shi hsien* 緱氏縣, in *Honan* 河南. He studied the Law under *Fuh-yü* 福裕. The emperor *Hung-wu* 洪武 (1), first ruler of the *Ming* 明 dynasty, entrusted him with the government of the Shao-lin monastery, *Shao-lin-sze* 少林寺, at *Sung-yoh* 嵩嶽, the Sacred Peak of the South.

In A.D. 1382, the heir-apparent invited him to Court, for the purpose of preaching the Law to the Empress-Dowager. The latter made him a present of a beautiful violet cope, and conferred on him an honorary title. He was then aged 70 years.

45° LIAO-HAI SHEN-SHI (57th generation)

了改禪師.

This monk belonged to the *Jen* 任 family, and was a native of *Kin-tien* 金店, in the district of *Sung-yang* 嵩陽. In A.D. 1398, he entered the Buddhist monastery at *Tsu-t'ing* 祖庭. He died A.D. 1421, being then aged 87 years.

46° K'I-PIN SHEN-SHI (58th generation)

契斌禪師.

The secular name of this monk was *Wang* 王, and he was a native of *Po-yih* 亳邑. He died A.D. 1452, third year of

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(1) *Hung-wu* 洪武. This emperor was in early years a scullion in a Buddhist monastery. Later on fate brought him to the throne, and made him the founder of the *Ming* 明 dynasty.

King-t'ai 景泰, of the *Ming* 明 dynasty. His tomb is at *Shao-lin* 少林.

47° K'O-TS'UNG SHEN-SHI (59th generation)

可從禪師.

This monk's family name was *Hsü* 許, and he was a native of *Lohyang* 洛陽. He studied the Law under *K'i-pin* 契斌 (1). After living some time in the Ting-kwoh monastery, *Ting-kwoh-sze* 定國寺, at *Kiah-juh* 郟鄏, he governed in A. D. 1473, the monastery of *Shao-shi* 少室. He died A. D. 1482, and was buried at *Shao-lin* 少林.

48° WEN-TSAI SHEN-SHI (60th generation)

文載禪師.

This monk belonged to the *Wang* 王 family, and was a native of *Kwang-ning* 廣寧, in the department of *Wei-chow* 蔚州. He studied the Law under *K'o-ts'ung* 可從 (2). In A. D. 1506, the emperor *Wu-tsung* 武宗 appointed him superior of the Shao-lin monastery, *Shao-lin-sze* 少林寺 (3). His disciples equalled in number the clouds of heaven. He erected a monastery at *San-shih-luh-fêng* 三十六峰.

49° TSUNG-SHU-SHEN-SHI (61st generation)

宗書禪師.

The family name of this monk was *Li* 李, and he was a native of *Shun-teh* 順德. During long years, he taught in the Shao-lin monastery, *Shao-lin-sze* 少林寺, and at the end of his life withdrew to *Tsung-king* 宗鏡, where he died A. D. 1567.

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(1) Biography given in the preceding p. 669. nº 46.

(2) Described above. nº 47.

(3) *Shao-lin-sze* 少林寺. Situated at the foot of the *Sung-yoh* 嵩嶽, or Sacred Peak of the South. Chinese Superstitions. Vol. VIII. p. 669. nº 44.

50° CH'ANG-JUN SHEN-SHI (62nd generation)

嘗 潤 禪 師.

This monk's secular name was *Wang* 王, and he was a native of *Tsin-hsien* 進賢, in *Nan-ch'ang fu* 南昌府. He had for his first teacher *Ta-fang-lien-kung* 大方蓮公, but later on completed his studies at *Siao-shan* 小山. He died A. D. 1585, 13rd year of *Wan-lih* 萬曆, of the *Ming* 明 dynasty.

51° CH'ANG-CHUNG SHEN-SHI (62nd generation)

當 忠 禪 師.

This monk studied at the "Little Mountain", *Siao-shan* 小山, and spent three years at the Shao-lin monastery, *Shao-lin-sze* 少林寺, then withdrew to *Ku-shan* 姑山, where he taught during 20 years, without leaving the place. He died A. D. 1588, 16th year of the reign of *Wan-lih* 萬曆. He had then attained the venerable age of 75 years.

52° FANG-NIEN SHEN-SHI (63rd generation)

方 念 禪 師.

The family name of this monk was *Yang* 楊, and he was a native of *Ku-t'ang* 古唐. He studied the Law under *Ch'ang-jun* 嘗潤 (1), and later on opened his own school at *Kwei-ki* 曾稽. While there, the literati begged him open another school at *Chi-fêng-t'u* 止風塗. His tomb is on the Southern Mountain, *Nan-shan* 南山.

53° HWEI-KING SHEN-SHI (63rd generation)

慧 經 禪 師.

The secular name of this monk was *P'ei* 裴, and he was a

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(1) See biographical notice on this Buddhist teacher, nº 50.

native of *Ch'ung-jen* 崇仁, in *Foochow* 福州. His teacher was a monk of *Lin-shan* 廩山. He erected a monastery at *Ngo-fêng* 峩峰. His death took place A. D. 1618, 46th year of *Wan-lih* 萬曆. His tomb is at *Fang-chang* 方丈.

54° YUEN-CH'ENG SHEN-SHI (64th generation)

圓澄禪師.

This monk belonged to the *Hsia* 夏 family, and was a native of *Kwei-ki* 會稽. In A. D. 1591, he entered the Buddhist monastery at *Chi-fêng-t'u* 止風塗, and had for teacher *Fang-nien* 方念 (1). He taught himself in the above monastery during 30 years, and grouped around him 8,000 disciples. He died A. D. 1626, and was buried on the slope of the Southern Mountain, *Nan-shan* 南山.

55° YUEN-LAI SHEN-SHI (64th generation)

元來禪師.

This monk's secular name was *Sha* 沙, and he was a native of *Shu-ch'eng* 舒城. He studied the Law under *Show-ch'ang* 壽昌. He lived some years at *Poh-shan* 博山, and in 1629 settled down finally at *T'ien-k'ai* 天開, a monastery of *Nanking* 南京, then known as *Kin-ling* 金陵. Here he taught during 30 years. His disciples equalled in number the scales of several fishes (2). He died A. D. 1630, being then aged 58 years.

56° YUEN-KING SHEN-SHI (64th generation)

元鏡禪師.

This monk belonged to the *Fung* 馮 family, and he was a

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(1) Biographical notice given above. p. 671. n° 52.

(2) See above, another beautiful comparison, in which the disciples of a teacher are said to have equalled the clouds of heaven. Chinese Superstitions. Vol. VIII. p. 670. n° 48.

native of *Kien-yang* 澆陽. He had for teacher *Show-ch'ang* 壽昌. In 1618, he lived at *Tung-yuen* 東苑. His death took place A. D. 1630.

57° YUEN-HSIEN SHEN-SHI (64th generation)

元賢禪師.

The secular name of this monk was *Ts'ai* 蔡, and he was a native of *Kien-yang* 建陽. He studied the Law under *Show-ch'ang* 壽昌. In A. D. 1634, he was teaching at the Drum Hill, *Ku-shan* 鼓山, but later on lived at the monasteries of *K'ai-yuen* 開元, *Pao-shen* 寶善, and *Chen-tsih* 眞寂. He died A. D. 1657.

58° MING-HSÜEH SHEN-SHI (65th generation)

明雪禪師.

This monk's family name was *Yang* 楊, and he was a native of *T'ung-ch'eng* 桐城. He entered the Buddhist monastery at *Yun-men* 雲門, and having completed his studies, left for *Lung-hwa* 龍華, in *Hu-chow* 湖州. It is here that he preached the doctrine till his death, which took place A. D. 1641. His tomb is at *Pien-hwa* 弁華, beside the Lung-hwa monastery, *Lung-hwa-sze* 龍華寺.

59° MING-FANG SHEN-SHI (65th generation)

明方禪師.

This monk belonged to the *Ch'en* 陳 family, and he was a native of *Wu-t'ang* 武塘. He entered a Buddhist monastery at *Kia-hsing* 嘉興, and had for teacher a monk of *Yun-men* 雲門. When fully trained, he became Principal of several monasteries at *Siang-t'ien* 豫田, *Hsien-sheng* 顯聖, *Yü-hang* 禹航, *Pao-show* 寶壽, *Hsüeh-fêng* 雪峰, *Ch'ang-k'ing* 長慶 etc. He died A. D. 1648. His tomb is at *Lung-men* 龍門.

60° MING-YÜ SHEN-SHI (65th generation)

明 盂 禪 師.

The secular name of this monk was *Ting* 丁, and he was a native of *Ts'ien-t'ang hsien* 錢塘縣. He studied the Law under *Ch'eng-kung* 澄公 (1), and later on taught at *Lung-men* 龍門 and *Hwa-shan* 化山. He then became superior, and governed several monasteries: *Yun-men* 雲門, *Chen-tsih* 眞寂, *Fan-show* 梵受, *Chu-ming* 朱明. He died A. D. 1665. His tomb is at *Yun-men* 雲門.

61° MING-FUH SHEN-SHI (65th generation)

明 復 禪 師.

This monk belonged to the *Wang* 王 family, and was a native of *Kwei-ki* 會稽. His teacher was *Shan-kung* 珊公 (2), who instructed him at *Ta-tz'e* 大慈, whence he passed to *Yun-men* 雲門, and there preached the Law. Later on, he lived in the monastery of Kwoh-k'ing, *Kwoh-k'ing-sze* 國慶寺, at the Eastern Hill, *Tung-shan* 東山, and in that of *Mei-yeh* 梅野. He was twice superior of the Hsien-sheng monastery, *Hsien-sheng-sze* 顯聖寺. In A. D. 1640, he returned to *Tung-shan* 東山, and died there two years later.

62° TAO-YIN SHEN-SHI (65th generation)

道 閻 禪 師.

The family name of this monk was *Fu* 傅, and he was a native of *Sin-chow* 信州. His novice-master was the teacher at *Poh-shan* 博山. After living some time in the Ying-shan monastery, *Ying-shan-sze* 瀛山寺, he was appointed superior

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(1) The name of this Buddhist monk is not found in the list of famous teachers.

(2) Not found in the list of eminent Buddhist teachers.

at *Poh-shan* 博山. He then visited the monasteries of *Hu-p'ao* 虎跑 and *Miao-hsing* 妙行, returning finally to *Ying-shan* 瀛山, where he died A. D. 1637.

63o TAO-SHENG SHEN-SHI (65th generation)

道盛禪師.

This monk bore the secular name of *Chang* 張, and was a native of *Cheh-p'u* 栢浦. He studied the Law at *Tung-yuen* 東苑, and had for teacher *Yuen-king shen-shi* 元鏡禪師 (1). In A. D. 1619, he lived at *Lo-shan* 羅山. Later on, he roamed constantly from monastery to monastery. His death took place A. D. 1659. His tomb is at *Sheh-shan* 攝山.

64o TAO-MIH SHEN-SHI (65th generation)

道密禪師.

This monk's family name was *T'ang* 唐, and he was a native of *Sze-chow* 泗州. He studied the Law at the King-hwei monastery, *King-hwei-sze* 景會寺, and had for teacher *Yun-men-ch'eng* 雲門澄. Later on, he lived in 7 different monasteries, and taught there. He died A. D. 1658, 14th year of *Shun-chi* 順治, first emperor of the Manchu dynasty. He had then reached the age of 71 years. His tomb is at *P'u-t'i sheh* 菩提社.

65o TSING-TS'AN SHEN-SHI (66th generation)

淨璨禪師.

This monk was a member of the *Chu* 朱 family, and a native of *Kin-ling* 金陵. He entered the Buddhist monastery of *Shui-peh-ming-hsüeh* 瑞白明雪, at *Pien-shan* 弁山. In 1646, he became superior of the same monastery. He died at *Ku-su*

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(1) Biographical notice given above. Chinese Superstitions. Vol. VIII. p. 672. nº 56.

chow 姑蘇州, A. D. 1658, being then aged 59 years. His tomb is on the slope of *Pien-shan* 弁山.

66° TA-YIN SHEN-SHI (66th generation)

大音禪師.

This monk bore the secular name of *Yao* 姚, and was a native of *Yü-k'i* 語溪. He spent his novitiate at *Pien-shan* 弁山, and had for teacher *Shui-peh-ming-hsüeh* 瑞白明雪 (1). Later on, he was appointed superior of the above monastery, and died there. His tomb is on the *Peh-wu* 北塢, one of the peaks of *Pien-shan* 弁山.

67° KU-YAI-TS'UNG SHEN-SHI (66th generation)

孤崖總禪師.

This monk was a native of *Teh-ngan fu* 德安府, in *Hu-kwang* 湖廣 (2). He studied the Law in the Kiai-chu monastery, *Kiai-chu-sze* 戒珠寺, at *Shao-hsing* 紹興, and had for teacher *Shui-peh-ming-hsüeh* 瑞白明雪. Having been fully trained, he lived at *Tung shan* 洞山, and was highly appreciated for his learning. The inhabitants of *Kiangsi* 江西 called him "the Old Buddha of Tung-shan", *Tung-shan Ku-fuh* 洞山古佛. He died during the reign of *Shun-chi* 順治, first emperor of the Manchu dynasty, and his tomb is on the Peak of the Golden Ox, *Kin-niu-fêng* 金牛峰.

68° YUEN-KIEH-YUNG SHEN-SHI (66th generation)

元潔瑩禪師.

This monk belonged to the *Chwang* 莊 family, and he was a native of *Wei-yang* 維揚, in *Yang-chow* 揚州. He studied

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(1) See biographical notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 673. nº 58.

(2) *Hu-kwang* 湖廣. The ancient name of a province, now divided into *Hupeh* 湖北 and *Hunan* 湖南. See Chinese Superstitions. Vol. VIII. p. 640. note 1.

the Law in the monastery of Kiai-chu, *Kiai-chu-sze* 戒珠寺, and had for teacher *Shui-peh-ming-hsüeh* 瑞白明雪 (1). He lived during 12 years in the above monastery. Later on, he visited the monasteries of *Ku-tung-shan* 古洞山, *Yun-yen* 雲巖, *Pien-shan* 弁山, and *Hsien-sheng* 顯聖. It was in this last place that he died, A. D. 1671, 10th year of the reign of *K'ang-hsi* 康熙. His disciples buried him on the Yun-yen mountain, *Yun-yen-shan* 雲巖山, in *Kiangsi* 江西.

69° TS'IEH-CHOH-NOH SHEN-SHI (66th generation)

且揣訥禪師.

This monk's family name was *Wang* 王, and he was a native of *Hu-kwang* 湖廣. Having being fully trained at the hands of *Shui-peh-ming-hsüeh* 瑞白明雪, he settled down at *I-shan* 義山, in *Hu-kwang* 湖廣, where he taught for several years. He died A. D. 1673, and his mortal remains were buried on the slope of the *I-shan* 義山.

70° PAN-NGO-LÜ SHEN-SHI (66th generation)

伴我侶禪師.

This monk entered the Buddhist monastery of *Pien-shan* 弁山, and was a disciple of *Shui-peh-ming-hsüeh* 瑞白明雪. In A. D. 1649, he preached the doctrine at *Yü-k'i* 語溪, then visited the monasteries of *Hu-suh* 虎嘯, *Tze-fuh* 資福, in *Chekiang* 浙江, and *Pien-shan* 弁山. It is in this last place that he died.

71° YUEN-MEN-CHU SHEN-SHI (66th generation)

遠門柱禪師.

This monk bore the secular name of *Ch'en* 陳, and was a native of *Fukien* 福建. He had for teacher *Shih-yü-ming-fang*.

(1) See biographical notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 673. nº 58.

石雨明方 (1), who taught at *Tsin-ming* 晉明. Later on, he opened his own school at *Lung-t'ang* 龍唐, and died there A. D. 1654. His tomb is on the Lung-t'ang hill, *Lung-t'ang-shan* 龍唐山.

72° SAN-TSIH-FU SHEN-SHI (66th generation)

三疾甫禪師.

The family name of this monk was *Lü* 呂, and he was a native of *Shao-hsing* 紹興. He studied the Law under two teachers, the former being *Mih-yun* 密雲, who then taught at *Kin-suh* 金栗; the latter *San-i-ming-yü* 三宜明盂, who taught in the monastery of *Hsien-sheng* 顯聖. Having been fully trained, he opened his own school in the Ts'ing-liang monastery, *Ts'ing-liang-sze* 清凉寺, at *Wu-hsing* 吳興. He died during the reign of *Shun-chi* 順治, A. D. 1660, and was buried by his disciples in the monastery of *Ning-ts'ui-ngan* 凝翠菴.

73° T'IEN-YÜ-PAO SHEN-SHI (66th generation)

天愚寶禪師.

The secular name of this monk was *Ngeu* 歌, and he was a native of *Sin-ch'eng* 新城, in *Kiangsi* 江西. His first teacher was *Kiu-meh ta-yin* 久黑大音 (2), who taught in the monastery of *Pien-shan* 弁山. *Ta-yin* 大音 being dead, our monk became the disciple of *Shih-yü-ming-fang* 石雨明方. In A. D. 1656, during the reign of *Shun-chi* 順治, he commenced teaching at *Yü-hang* 禹航. Later on, he lived successively in the monasteries of *Nan-shan* 南山, *Yueh-chow* 越州, *Hsien-sheng* 顯聖, *Kia-hwo* 嘉禾, *Hsing-shen* 興音, and *Tze-yun* 紫雲, at *Hangchow* 杭州.

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(1) See short notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 673. nº 59.

(2) *Ta-yin* 大音. See notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 676. nº 66.

He died during the reign of *K'anghsi* 康熙, A. D. 1675, being then aged 67 years. His tomb is on the slope of the Southern Hill, *Nan-shan* 南山.

74° TO-FUH-K'I SHEN-SHI (66th generation)

多福啟禪師.

This monk bore the family name of *Ch'en* 陳, and was a native of *Ts'ien-t'ang hsien* 錢塘縣, in *Chekiang* 浙江. His first teacher was *Shih-yü-ming-fang* 石雨明方, and his second *San-i-ming-yü* 三宜明盂 (1), who taught him at *Hsien-sheng* 顯聖. Later on, he led a solitary life during 20 years at the Phœnix Hill, *Fung-shan* 鳳山, and was much esteemed for his virtue. He died A.D. 1674, and was buried at *Fung-shan* 鳳山, where his tomb is still found at the present day.

75° WEI-CHUNG-FU SHEN-SHI (66th generation)

位中符禪師.

The family name of this monk was *Liu* 劉, and he was a native of *Lü-ling* 廬陵. He had 2 teachers, the first being *Hsüeh-kwan tao-yin* 雪關道閬, who taught at *Poh-shan* 博山; the second being *Shih-yü-ming-fang* 石雨明方. In A.D. 1641, he withdrew to *Peh-yen* 白巖, in *Chekiang* 淅江, where he lived for some years. His reputation attracted all the monks of the environs, as the ocean attracts the rivers. His tomb is on the Peh-yen hill, *Peh-yen-shan* 白巖山, to the right of the monastery.

76° NAN-NGAN-I SHEN-SHI (66th generation)

南菴依禪師.

This monk's secular name was *Wu* 吳, and he was a native

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(1) See on these 2 Buddhist teachers. Chinese Superstitions. Vol. VIII. p. 673-674, nº 59 and 60.

of *P'u-t'ien* 莆田, in *Fukien* 福建. At the age of 12, he succeeded in winning the B. A. degree. Seeing that all his brothers and sisters had died, this determined him to become a Buddhist monk, and forthwith he set out for the school of *Sung-ju Tao-mih* 嵩乳道密 (1), begging him instruct him in the Law. He spent part of his life in the Hu-sin monastery, *Hu-sin-sze* 湖心寺, at *Hwai-ngan* 淮安. He died A. D. 1683, being then aged 67 years, and was buried at *Si-hwa-shan* 西華山, near *Kiang-p'u hsien* 江浦縣.

77° HUNG-T'AN SHEN-SHI (66th generation)

弘曇禪師.

The secular name of this monk was *Su* 蘇, and he was a native of *Chu-tch'eng* 諸城, depending on *Ts'ing-chow* 青州, in *Chekiang* 浙江. He set out for the school of *Sung-ju Tao-mih* 嵩乳道密, at *Wu-chow* 沃州, and entered the monastery there as novice. Being fully trained, he proceeded South, and followed a second teacher, *Wu Hwo-shang* 悟和尙, who taught at the "Heavenly-lad hill", *T'ien-tung-shan* 天童山. Later on, he taught himself in the monasteries of *Pao-ngen* 報思, *P'u-t'i* 菩提, and *Choh-sih* 卓錫. He died during the reign of *K'anghsi* 康熙, A. D. 1671, and was buried at *Pao-ngen* 報思.

78° HUNG-NENG SHEN-SHI (66th generation)

弘能禪師.

This monk bore the family name of *P'an* 潘, and was a native of *Yü-yao* 餘姚, in *Chekiang* 浙江. Having reached the age of 33, he determined entering a Buddhist monastery, and had for teacher *Sung-ju Tao-mih* 嵩孚道密. Having been fully

(1) See on this eminent Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 675. nº 64.

trained, he expounded the Law in the monasteries of *King-hwei-sze* 景會寺, *Nan-mai* 南邁, and *Kiang-p'u* 江浦. Monks and lay folks became attached to him as the shadow follows the body (1). All begged him come and live at *Tuh-fêng* 獨峰. He died in the monastery of *Yang-kuh-ngan* 暘谷菴, having then reached the venerable age of 67. His mortal remains are found towards the right of the same monastery.

79° LING-YEN-CHUH SHEN-SHI (66th generation)

靈淡燭禪師.

The secular name of this monk was *Mao* 毛, and he was a native of *Shan-yang* 山陽. He had for teacher *Sung-ju Tao-mih* 嵩乳道密, who taught at *P'u-t'i* 菩提. In A.D. 1663, *K'anghsi* 康熙 then ruling China, he opened a school at *Hung-fuh* 洪福, and died in the same monastery 20 years later, having then reached the venerable age of 74 years. His tomb is to the left of the monastic tower.

80° P'O-YEN-KI SHEN-SHI (66th generation)

破巖繼禪師.

This monk's family name was *Puh* 濮, and he was native of *Lien-shui* 漣水. At the age of 17, he passed his B. A. examination, and having reached the age of 33 years, became a Hanlin doctor. Later on, he resolved upon becoming a Buddhist monk, and had for teacher *Hsüeh-kiao Sin-shen* 雪嶠信深. At the age of 60, he commenced expounding the Law at *Choh-sih* 卓錫. He died during the reign of *K'anghsi* 康熙, A.D. 1686, having then reached the extreme old age of 82 years. His tomb is on the slope of *Ts'ing-lung-kang* 青龍岡, beside the monastery of *Choh-sih* 卓錫.

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(1) This shows he was a monk of distinguished merit, highly appreciated by all, both lay and religious.

81° CHW'AN-SUI SHEN-SHI (67th generation)

傳 遂 禪 師.

This monk bore the family name of *Wu* 武, and he was a native of *Hwai-ngan* 淮安. He had for teacher *Sung-ju Tao-mih* 嵩乳道密 (1), who taught at *P'u-t'i* 菩提. He propounded the Law in the monasteries of *Pao-ngen* 報恩, *Kwan-yin* 觀音, and *T'an-tu* 檀度. He was held to be a splendid orator, and monks flocked from all sides to listen to him. He died rather prematurely at the age of 29. His tomb is at *Poh-chi-shan* 鉢池山.

82° I-YUN-CH'EH SHEN-SHI (67th generation)

義 雲 徹 禪 師.

The secular name of this monk was *Wei* 魏, and he was a native of *Ch'ung-cheng* 崇禎, in *Tsi-nan fu* 濟南府, where he was born A. D. 1635. He had for teacher *Sung-ju Tao-mih* 嵩乳道密, who taught in the Thanksgiving Monastery, *Pao-ngen-sze* 報恩寺, at *Hwai-ngan* 淮安. He expounded the Law in the monasteries of *Kin-fêng* 金峰, *Shih-t'eu* 石頭, and *T'an-tu* 檀度.

83° KU-YEN-KWAN SHEN-SHI (67th generation)

古 巖 莞 禪 師.

This monk bore the family name of *Yuen* 袁, and he was a native of *Hwai-ngan* 淮安, being born there A. D. 1634. He studied the Law at first under *Sung-ju Tao-mih* 嵩乳道密, who taught at the monastery of *P'u-t'i* 菩提, and later on, followed the school of *Nan-ngan-i* 南菴依. He expounded the Law in

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(1) See short notice on this eminent teacher. Chinese Superstitions. Vol. VIII. p. 675. nº 64.

the Wen-shu monastery, *Wen-shu-sze* 文殊寺, and died in that of the "Lake's Heart", *Hu-sin-sze* 湖心寺.

84° T'UNG-K'IU-YUH SHEN-SHI (67th generation)

童求昱禪師.

This monk belonged to the *Chang* 張 family, and was a native of *Nanking* 南京, where he was born A. D. 1638. He had for teacher the monk *Si-hsia-i* 棲霞依. Having been fully trained, he proceeded to *Fukien* 福建, and there taught at *Mêng-pih* 夢筆, where he visited the monasteries of *Hu-sin-sze* 湖心寺, *Pao-ngen* 報思, and *Kien-chow* 建州. He died during the reign of *K'anghsi* 康熙, A. D. 1685. His tomb is on the slope of the Si-wu hill, *Si-wu-shan* 西塢山.

85° TZE-HIEN-KI SHEN-SHI (67th generation)

子賢紀禪師.

This monk was born A. D. 1635, and studied the Law at *Pao-ngen* 報思, where he had for first teacher *Ling-shui Hung-t'an* 靈瑞弘曇 (1). His second teacher was *P'o Yen-ki* 破巖繼, who taught in the monastery of *Choh-sih* 卓錫, A. D. 1669. Later on, he opened his own school in the monasteries of *Teu-shoh* 兜率 and *Choh-sih* 卓錫. "The dragons and elephants, states the legend, flocked in crowds to listen to his lessons."

THREE BRANCHES OF THE TS'ING-YUEN SCHOOL

TS'ING-YUEN-TSUNG 青原宗.

1° FIRST BRANCH, TS'AO-TUNG-MEH

曹洞脈.

The founder of this Branch was *Ts'ao-shan Pen-tsih*

(1) See biographical notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 680. nº 77.

曹山本寂 (See above § 3. p. 655. nº 9), disciple of *Tung-shan Liang-kiai* 洞山良价. The place of foundation was at *Ts'ao-shan* 曹山. He died A. D. 901.

2º SECOND BRANCH, YUN-MEN-MEH

雲門脈.

This Branch was founded by *Wen-yen* 文偃, of *Yun-men* 雲門 (See above § 3. p. 658. nº 14). Disciple of *Muh-chow Tao-ming* 睦州道朋, and *Hsüeh-fêng I-ts'ün* 雪峰義存 (1), he opened this school at *Yun-men* 雲門. He died A. D. 954.

3º THIRD BRANCH, FAH-YEN-MEH

法眼脈,

OR "THE EYE OF THE LAW".

The founder of this Branch was *Fah-yen Wen-yih* 法眼文益 (See above § 3. p. 660. nº 21). He died A. D. 958.

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(1) See short notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 657. nº 12.

§ IV.

THE T'IEN-T'AI SCHOOL.

T'IEN-T'AI-KIAO 天台教 (1).

This school is also called *T'ien-t'ai-tsung* 天台宗, and *Fah-hwa-tsung* 法華宗. Its centre was at *T'ien-t'ai* 天台, in *Che-kiang* 浙江, and it followed the *Fah-hwa-king* 法華經, *Saddharma Pundarika* (2), also known as "the Lotus of the Good Law".

1° HWEI-WEN TSUN-CHEH

慧文尊者.

This is the first ancestor of the famous T'ien-t'ai school, *T'ien-t'ai-kiao* 天台教; also called, as stated above, *T'ien-t'ai-tsung* 天台宗, and *Fah-hwa-tsung* 法華宗. Authors generally admit that *Chi-cheh ta-shi* 智者大師 was its founder (3), but before him there were two eminent monks who taught him the Law, and whom it is important to know, and the more as in the annals of the sect, they are held to be the two first ancestors of this Buddhist school, which is distinctively of Chinese origin, and has evolved in lines peculiarly Chinese.

Hwei-wen 慧文 belonged to the *Kao* 高 family, and studied

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(1) *T'ien-t'ai* 天台. About 50 miles South of *Ningpo* 寧波, and 180 miles South-East of *Hangchow* 杭州. It is the earliest, largest, and richest seat of Buddhism in China. It dates from the 4th century (rather from the close of the 5th century, while *P'u-t'o* 普陀 dates only from the 10th), and abounds in antiquities. Edkins. Chinese Buddhism. p. 137 and 171. — Chinese Superstitions. Vol. VIII. p. 506. note 2.

(2) *Saddharma Pundarika*. One of the Canonical books of the Nepalese, the standard classic of the Lotus School. It is strongly saturated with Tantra ideas Chapter 24 treats on *Kwan-yin* 觀音, and is published separately for the devotees of the goddess. Eitel. Sanscrit-Chinese Dictionary. p. 106.

(3) Edkins, Chinese Buddhism. p. 140 and 156. — Hackmann. Buddhism as a Religion. p. 241 and 235.

the *Ta-chi-tu-lun* 大智度論, especially the second part, called the "Central Shastra", *Chung-lun* 中論 (1). It was this work that inspired the whole plan of his new system, called "Observation of the Heart", *Sin-kwan* 心觀. This system, says he in a notice, is derived from Nagarjuna, *Lung-shu* 龍樹, who transmitted it to *Chi-yuen* 知遠.

The above named monk taught this doctrine to his disciple *Hwei-sze* 慧思, of the Nan-yoh school, *Nan-yoh-tsung* 南嶽宗, who is held to be the second ancestor of the school.

It is generally admitted that he lived in the time of the Northern Ts'i, *Peh-Ts'i* 北齊 (A. D. 479-502), i. e. about the close of the 5th century. The date of his death is unknown.

2° HWEI-SZE TSUN-CHEH

慧思尊者.

The secular name of this monk was *Li* 李, and he was a native of *Wu-tsin* 武津. The Saddharma Pundarika, or Lotus of the Good Law, *Fah-hwa-king* 法華經, was his favourite book. It may be said here that 2 works helped specially in the formation of the T'ien-t'ai school, *T'ien-t'ai-tsung* 天台宗: 1° the "Central Shastra", *Chung-lun* 中論, the cherished book of *Hwei-wen* 慧文, and 2° the Lotus of the Good Law, *Fah-hwa-king* 法華經 (2), particularly studied by *Hwei-sze* 慧思, who is always represented holding it in his hand. He was

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(1) *Central or Medial Shastra.* A work in 500 stanzas, based on the principles of *Prajna-paramita* (Transcendent Wisdom, denying the reality of all world phenomena, and the validity of knowledge derived through the senses), and translated into Chinese early in the 5th century. It originated with Nagarjuna. *Hwei-wen* 慧文 erected his system on it, and *Chi-k'ai* 智顗, following him, moulded it to its present form as the doctrine of the T'ien-t'ai school, *T'ien-t'ai-tsung* 天台宗. Edkins. Chinese Buddhism. p. 184.

(2) *Lotus of the Good Law.* See Chinese Superstitions. Vol. VIII. p. 685. note 2.

Fig. 130 (8)

Hoei-wen-tsuen-tché. Hoei-se-tsuen-tché. Tche-tché-ta-che. Koan-ting-fa-che.

Hwei-wen tsun-cheh *(p. 685).—Hwei-sze tsun-cheh (p. 686).—Chi-cheh ta-shi (p. 687).*

Kwan-ting fah-shi (p. 688).

still in early years when Samantabhadra, *P'u-hsien* 普賢 (1), appeared to him in a dream, placed his hand on the summit of his head, and so illumined his intelligence that he could already read Chinese characters without difficulty. At the age of 15, he became a Buddhist monk, and had for teacher *Hwei-wen* 慧文, who taught the new method of contemplation. Being fully trained, he erected a monastery at *Ta-su-shan* 大蘇山, but the trouble that upset the country at the close of the *Ts'i* 齊 dynasty (A. D. 502), compelled him to withdraw to *Nan-yoh* 南嶽, the Sacred Peak of the South, hence he is generally called *Nan-yoh Hwei-sze* 南嶽慧思. A heavenly genius, says the legend, accompanied him constantly, in order to protect him from all danger (2). Feeling his end approaching, he summoned all his disciples beside him, and addressed them the following words:

"If among you there are 18 resolute monks, ready to endure all for the defence of the Lotus of the Good Law, *Fah-hwa-king* 法華經, I am willing to help them; if not, it is preferable for me to depart this world" (3). As all maintained a respectful silence, he sat down cross-legged, and said: "Buddha comes to seek me", and so saying, he expired.

3° CHI-CHEH TA-SHI

智者大師.

This monk's secular name was *Ch'en Chi-k'ai* 陳智

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(1) *Samantabhadra.* The Buddha of Religious Ecstasy. A fabulous being, invented by the *Tantra School*, and held to be the founder of the system. Chinese Superstitions. Vol. VI. p. 128-130. Vol. VIII. p. 610. note 2.

(2) The critical reader, says Johnston, can accept such marvellous facts only as pure legends. Johnston. Buddhist China. p. 89.

(3) This enthusiasm for error is a psychological fact that runs through all human history, and may only be explained on the ground that certain opinions are subjectively believed to be true, while objectively and intrinsecally they are false, but have not been sufficiently examined by the individual.

顗 (1), and he was a native of *King-chow* 荆州. At the age of 18, he began to imitate the life of a Buddhist monk in the Kwo-yuen monastery, *Kwo-yuen-sze* 果願寺, and studied there the "Lotus of the Law", *Fah-hwa-king* 法華經; later on, he removed to the monastery of *Ta-su-shan* 大蘇山, where *Hwei-sze* 慧思 was teaching. On seeing him arrive, the master exclaimed: "Already in a previous existence, we studied together the Lotus of the Good Law, *Fah-hwa-king* 法華經, at the "Mystic Hill", *Ling-shan* 靈山, and now behold we meet again!" (2). *Chi-k'ai* 智顗 was advanced in years when he settled at *T'ien-t'ai* 天台 (3). The emperor *Yang-ti* 煬帝, of the *Sui* 隋 dynasty (A. D. 589-619), treated him with great respect, and considered him as an eminent teacher. He conferred on him the honorary title of "Learned Monk", *Chi-cheh* 智者, and henceforth he was generally called "the Learned Master" (4). He died pronouncing the names of the "Three Great Buddhas", *San-tsun ta-fuh* 三尊大佛. His posthumous title is "Venerable Monk, who knew the Law and the unreality of things, of superior intelligence and mystic wisdom", *Fah-k'ung pao-kioh ling-hwei tsun-cheh* 法空寶覺靈慧尊者.

4° KWAN-TING FAH-SHI

灌頂法師.

The family name of this monk was *Wu Fah-yun* 吳法雲,

(1) *Chi-k'ai* 智顗. Called "the Sage of *T'ien-t'ai* 天台", and held (but erroneously) to be the founder of the school, used the *Prajna-paramita* and the *Saddharma-pundarika* in constructing his system. Edkins. Chinese Buddhism. p. 41 and 140.

(2) Both of these Buddhist teachers admit the false doctrine of metempsychosis, holding that the soul must travel through creation, until it is sufficiently purified to enter the Impersonal Absolute. Pantheism and metempsychosis are the basis of all Buddhist philosophy and life. Monier Williams. Buddhism. p. 124.

(3) He resided at first at *Nanking* 南京, and removed later on to *T'ien-t'ai* 天台. Edkins. Chinese Buddhism. p. 179.

(4) He was a copious and learned writer, 22 of his works having been included in the Canon. Hackmann. Buddhism as a Religion. p. 235.

and he was a native of *Chang-ngan* 章安, in the district of *Lin-hai* 臨海. From the age of 3 years, he already pronounced the names of the "Three Precious Ones", *San-pao* 三寶 (1). A Buddhist monk said one day to his mother: "This child is not an ordinary little lad", and it was on account of these words that he was surnamed *Kwan-ting* 灌頂, "Contemplating the summits." At the age of 7, he entered the Buddhist monastery of Sheh-tsing, *Sheh-tsing-sze* 攝靜寺, and had subsequently for teacher *Chi-cheh ta-shi* 智者大師 (2), with whom he remained several years.

This monk was a most prolific writer, his productions reaching to over 100 volumes, and contributing powerfully towards propagating the doctrine of the T'ien-t'ai school, *T'ien-t'ai-kiao* 天台教. The work entitled: "Mysterious Principles of Nirvana", *Nieh-p'an hsuen-i* 涅槃玄義, and some 20 other productions, are also due to his pen. When he had addressed his parting words to his disciples, the latter joined their hands, and invoked Amitabha, *O-mi-t'o-fuh* 阿彌陀佛 (3). Hereupon he died A. D. 632, *T'ai-tsung* 太宗, of the *Sung* 宋 dynasty, then ruling China.

5° CHI-WEI TSUN-CHEH

智威尊者.

An official bearing the name of *Hsü-ling* 徐陵, and who lived in the time of the *Ch'en* 陳 dynasty (A. D. 557-589), assisting at the preaching of *Chi-cheh ta-shi* 智者大師, resolved to pronounce the vows of Buddhism, and after his death was

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(1) "*The Three Precious Ones*", i. e. Buddha, the Law and the Monkhood. Several other Triads were also invented, the most important and that most generally known being *Sakyamuni, Amitabha and Avalokitesvara.* Chinese Superstitions. Vol. VI. p. 15-21.

(2) See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 687-688. n° 3.

(3) *Amitabha.* A purely fictitious Buddha, invented by the *Mahayana School*, about A. D. 300. He is held to be the ruler of the Western Paradise, to which he leads all those who invoke his name. Chinese Superstitions, Vol. VI. p. 106-114.

reborn in the *Chu* 朱 family, at *Tsin-yun* 縉雲. Having reached the age of 18, and intending to marry, a Hindu monk met him as if by chance, and reminded him of the promises made in a previous existence. The young man entered forthwith the Kwoh-ts'ing monastery, *Kwoh-ts'ing-sze* 國清寺, at *Chang-ngan* 章安, and begged to be admitted among the disciples of *Kwan-ting* 灌頂, who then explained the "Lotus of the Good Law", *Fah-hwa-king* 法華經 (1). Having been fully trained, he was anxious as to what place he should go and preach the Law. In his perplexity he tossed his staff into the air, and saw it went off to the Lien-tan hill, *Lien-tan-shan* 鍊丹山, former seat of *Hsien-yuen* 軒轅. It was here that he fixed his abode, and changed the name of the place to that of "Hill of the Good Lotus", *Fah-hwa-shan* 法華仙. During the whole day, he expounded the Law, and when night came on, he gave himself up to prayer. Several hundreds of disciples placed themselves under his direction. He was fully 7 feet high, and every time he preached in public, his head appeared surrounded with a halo of purple clouds (2).

Every day, he went to *Sien-kü* 仙居, 26 miles away, for his principal meal, hence he was considered as a most eccentric individual. He died A. D. 680, under *Kao-tsung* 高宗, of the *T'ang* 唐 dynasty. During his lifetime, he was honoured with the title of "Master of the Four Branches", *Se-ta-shi* 四大師, while under the *Sung* 宋 dynasty he received the posthumous title of "Profound and Intelligent Venerable", *Hsüen-tah tsun-cheh* 玄達尊者.

6° HWEI-WEI TSUN-CHEH

慧威尊者.

The secular name of this monk was *Liu* 劉, and he was a native of *Tung-yang* 東陽, depending on *Wu-chow* 婺州. Having

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(1) *Lotus of the Good Law.* Chinese Superstitions. Vol. VIII. p. 685.

(2) Pure legend, intended to glorify this teacher, and give him a high reputation among his disciples.

heard that *Chi-wei* 智威 (1) explained the Classic of the Good Lotus, *Fah-hwa-king* 法華經, at *T'ien-t'ai* 天台, he begged to be admitted among his disciples. During his novitiate, he did all to acquire the perfection of his new state of life.

Having become most proficient in doctrine, and intimately attached to his teacher, the other monks styled him "the Little Wei", *Siao-wei* 小威. Later on he returned to his native place, and led there a hermitical life in the gorges of the Tung-yang hills, *Tung-yang-shan* 東陽山. After the death of *Chi-wei* 智威, several monks begged him to return, and expound to them the Law, but he consented to teach only one of them, called *Tso-k'i* 左溪.

During the *T'ang* 唐 dynasty, he received the honorary title of *Chao-san ta-fu-sze ta-sheh* 朝散大夫回大師, while the *Sung* 宋 dynasty conferred on him the posthumous title of "All-perfect Venerable", *Tsuen-chen tsun-cheh* 全眞尊者.

7° HSÜEN-LANG TSUN-CHEH

玄朗尊者.

The secular name of this monk was *Hwei-ming* 慧明, and he was a native of *Tung-yang* 東陽, a dependency of *Wu-chow* 婺州. He belonged to the family of *Fu-ta-shi* 傅大士 (2), and lived 6 generations after him. He had reached the age of 50, when he determined to become a Buddhist monk at *T'ien-t'ai* 天台. Despite his advanced years, he grasped quickly the Law, and settled down at *P'ing-yen-hsüeh* 憑嚴穴, where he adopted the name of *Tso-k'i* 左溪. Every time he washed his begging-bowl, a band of monkeys advanced, and handed it to him, while during his prayers birds hovered round him on all sides (3).

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(1) See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 689.

(2) See full biographical notice on this monk. Chinese Superstitions. Vol. VII. p. 464-466. Also Illustration n° 101.

(3) The marvellous seems to abound among these T'ien-t'ai monks, much more than among the teachers of the other schools.

One day a blind dog visited him on the hill, and crouching, besought him show pity towards it. The monk prayed for the animal, and before 10 days were over, its sight was thoroughly restored.

The monastic cistern was sometimes dry, whereupon the monk struck the ground with his staff, and forthwith a stream of fresh water issued forth in abundance. He died A. D. 754, and received the posthumous title of "Brilliant and Intelligent Teacher", *Ming-kioh tsun-cheh* 明覺尊者.

8° CHAN-JAN TSUN-CHEH

湛 然 尊 者.

This monk belonged to the *Tsi* 戚 family, famous in the literary world. At the age of 17, he sought a teacher of Buddhist doctrine, and found *Fang-yen* 方 巖, in *Chekiang* 浙 江. He was instructed in the traditional principles of the school, known as "Perfected Observation", *Chi-kwan* 止 觀 (1). Three years later, we find him among the disciples of *Hsüen-lang* 玄 朗. On the day of his arrival, this second teacher beheld him in a dream, wearing the garb of a monk, and surrounded by two fiery wheels revolving in a large river. This vision inspired him with the idea of teaching him "Perfected Observation", *Chi-kwan* 止 觀, for the salvation of the living and the dead. At the age of 38, he was fully trained, and henceforth preached the doctrine unceasingly. Three times he was requested to come to Court under the emperors *Hsüen-tsung* 玄 宗, and *Tai-tsung* 伐 宗, of the *T'ang* 唐 dynasty, but pretexting his infirmities, he remained in his monastery. At the close of his life, he returned to *Fuh-lung* 佛 隴, and died in the same place. He received the posthumous title of "Accomplished and Perspicuous Monk", *Yuen-t'ung tsun-cheh* 圓 通 尊 者.

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(1) *Perfected Observation.* System invented by *Chi-k'ai* 智 顗, and purporting to free the mind from ignorance, the dust of the world, and the deceptive activity of the senses. Edkins. Chinese Buddhism. p 181.

9° TAO-SUI TSUN-CHEH

道遂尊者.

Buddhist legends mention neither the name nor the native place of this monk. It is only recorded that between A. D. 766 and 780, he visited *Chan-jan* 湛然 (1), at *Fuh-lung* 佛隴, became his disciple, and excited his admiration through his rapid progress. In A. D. 805, a Japanese monk, named *Tsui-ch'eng* 最澄 (2), came to *T'ien-t'ai* 天台, to hear the doctrine, and *Tao-sui* 道遂 was appointed his teacher. The foreign monk having returned to his native country, withdrew to a mountain which he called *T'ien-t'ai* 天台, and propagated there the doctrine as taught him in China. The number of his disciples increased rapidly, and the sect became highly popular. In Japan, *Tao-sui* 道遂 was held to be the founder of the new school (3).

10° KWANG-SIU TSUN-CHEH

廣修尊者.

This monk bore the family name of *Liu* 留, and he was a native of *Hsia-p'i* 下毘, in *Tung-yang* 東陽. His great delight was to recite the Classic of the Good Lotus, *Fah-hwa-king* 法華經, and as he advanced in years he grew more ardent in his pursuit. An official of *T'ien-t'ai* 天台, called *Wei-heng* 韋珩, begged him explain the doctrinal sense of "Perfected Observation", *Chi-kwan* 止觀, and his explanation pleased all. He died A. D. 843, and was buried in the monastery *Kin-ti-tao-ch'ang* 金地道場. Later on, his disciple *Liang-sü* 良湑, had his corpse

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(1) See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 692. nº 8.

(2) His Japanese name was *Kobô Daishi*. Hackmann. Buddhism as a Religion. p. 291. (Japanese Buddhism).

(3) The Japanese monk returned to his native country in A. D. 806, and introduced there the doctrine of the *T'ien-t'ai School*, known as the "*Shingon*" sect, or the *Mantra* School of Japan. Encyclopædia Sinica. p. 75. (Buddhist Schools)—Hackmann. Buddhism as a Religion. p. 291.

cremated, meanwhile 1,000 precious relics, *Sheh-li* 舍利 (1), falling from the heavens. A tower was erected on the spot where his tomb lay, and the relics placed within it.

11° WUH-WAI TSUN-CHEH

物外尊者.

The secular name of this monk was *Yang* 楊, and he was a native of *Heu-kwan* 侯官, in *Fukien* 福建. His teacher was *Kwang-siu* 廣修 (2), under whom he studied the system of "Perfected Observation", *Chi-kwan* 止觀. He died A. D. 885, and his tomb is found beside that of *Chi-cheh ta-shi* 智者大師.

12° YUEN-SIU TSUN-CHEH

元琇尊者.

This monk was a native of *T'ien-t'ai* 天台, and studied the Law and the method of "Perfected Observation", *Chi-kwan* 止觀, under *Wuh-wai* 物外. One day, while he was expounding the Law, 10 unknown monks of majestic bearing appeared to him, and offered him presents. After being thanked, they withdrew. *Yuen-siu* 元琇 sent a messenger after them, begging them return, but he perceived they had taken their flight heavenwards, meanwhile saluting and thanking him. During the troublous times of *Hsi-tsung* 僖宗 (A. D. 874-888), and *Chao-tsung* 昭宗 (A. D. 889-904), both of the *T'ang* 唐 dynasty, his disciples were dispersed, and as intelligent successor, he found only *Ts'ing-sung* 清竦.

13° TS'ING-SUNG TSUN-CHEH

清竦尊者.

This monk was also a native of *T'ien-t'ai* 天台, and had for

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(1) *Sheh-li* 舍利, in Sanscrit "*Sariras*". See Chinese Superstitions. Vol. VIII. p. 579. note 2.

(2) See above, short notice on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 693. nº 10.

teacher *Yuen-siu* 元琇 (1). When *Ts'ien-liao* 錢鏐 founded the kingdom of *Wu-yueh* 吳越, A. D. 907, *T'ien-t'ai* 天台, which was included within it, enjoyed peace as in the past. *Ts'ing-sung* 淸竦 summoned together all the monks, and begged them pray fervently for the new prince, and this shows their thankfulness for the protection and tranquillity they enjoyed under his rule.

14° TSING-KWANG TSUN-CHEH

淨光尊者.

The secular name of this monk was *Hu Ch'ang-chao* 胡常昭, and he was a native of *Yung-kia* 永嘉. In early years he entered the Buddhist monastery of *Ts'ing-sung* 淸竦. One day, as he reached the cell of his teacher at *Kwoh-ts'ing* 國淸, he beheld a majestic throne upon which were written the words: "Chair of Manjusri, *Wen-shi-t'ai* 文殊臺 (2)". All around was a barrier, which hindered the young monk from advancing according to his desires. Hereupon the Goddess of Mercy, *Kwan-yin* 觀音 (3), appeared in the air, drew him towards her, and forthwith transformed him into the same substance as herself. From this day forth he delighted in preaching the "Classic of the World's unceasing trouble", *Wu-tsin shi-lwan king* 無盡世亂經. It was during the lifetime of this monk, that the king of *Wu-yueh* 吳越 sent messengers to Japan, to fetch the Buddhist Canon, *Kiao-tien* 敎典. The king erected for *Tsing-kwang* 淨光 the monastery of "Fixed Intelligence", *Ting-hwei* 定慧, at *Lo-k'i* 螺溪. It was he also who conferred on him the honorary title of "Pure and Brilliant Teacher", *Tsing-kwang tsun-cheh* 淨光尊者.

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(1) *Yuen-siu* 元琇. See on this Buddhist teacher. Chinese Superstitions. Vol. VIII. p. 694. nº 12.

(2) *Manjusri*. The Buddha of Transcendent Wisdom. A fanciful and mystic creation of the *Mahayana* and *Yoga Schools*. Chinese Superstitions. Vol. VI. p. 126-128.

(3) See full notice on this Goddess. Chinese Superstitions. Vol. VI. p. 200-233.

15° I-T'UNG TSUN-CHEH

義 通 尊 者.

This monk bore the family name of *Yin Wei-yuen* 尹惟遠, and he was a native of Korea. Odd-looking in the extreme, his head was crowned with a kind of fleshy excrescence, while his eye-brows and lashes were bushy, and about 6 inches long. From early years he entered the Buddhist monastery of *Kwei-shan-yuen* 龜山院, in Korea, and studied there the *Hwa-yen-king* 華嚴經 (1). After reaching China, he lived at first at *Yun-kü* 雲居, amidst the T'ien-t'ai hills, *T'ien-t'ai-shan* 天台山, and later on went to *Lo-k'i* 螺溪, where *Tsing-kwang* 淨光 had opened a school; it was under him that he studied the Law. A local petty official offered him a house, which he transformed into a convent, and preached the Law there during 20 years. In A. D. 982, the emperor granted him for his temple the inscription: "Precious Cloud, *Pao-yun* 寶雲." He died A. D. 988, during the reign of *T'ai-tsung* 太宗, of the *Sung* 宋 dynasty, and was buried to the North-West of the O-yuh-wang monastery, *O-yuh-wang-sze* 阿育王寺. Later on, when his coffin was opened, his bones appeared surrounded with light, and five-coloured relics, *Sheh-li* 舍利, were mingled with them.

16° FAH-CHI TSUN-CHEH

法 智 尊 者.

The secular name of this monk was *Kin Chi-li* 金知禮, and he was a native of *Sze-ming* 四明. His mother beheld in a dream a heavenly-sent monk, who presented her with a child,

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(1) *Hwa-yen-king* 華嚴經. A work of the *Mahayana School*, attributed to *Nagarjuna*. It indulges in fanciful and mythological abstractions, which are deemed to lead to salvation. Edkins. Chinese Buddhism. p. 230 and 237.

saying: "He is the Buddha Rahula, *Lo-heu-lo* 羅睺羅 (1)." Upon waking up, she found she was with child, and in due time brought forth a handsome babe, who became a Buddhist monk at the age of 15, and had for teacher *I-t'ung* 義通. His father had also a dream, in which he beheld clearly the teacher of *Chi-li* 知禮, pouring into his mouth the contents of a phial, which being completely absorbed, his intelligence was illumined.

At last, after the death of his teacher, our monk had a third vision during his sleep, in which it seemed to him that he bore on his shoulders the head of his teacher. Upon waking up, it is, said he, a sign that I must propagate the doctrine, a determination which he carried out till the end of his life.

He died A. D. 1028, the last word that left his lips being that of Buddha. His disciples awaited 24 days before burying him, and at the close of this time his corpse had still all the freshness of life. His tongue remained uncorrupted, and five-coloured relics, *Sheh-li* 舍利, fell in abundance from the heavens (2).

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(1) *Rahula.* Eldest son of *Sakyamuni.* After his father's death, he founded a philosophical, realistic school. He is nowadays revered as the patron saint of all Buddhist novices. Eitel. Sanscrit-Chinese Dictionary. p. 101.

(2) The chief characteristic of the T'ien-t'ai school, *T'ien-t'ai-tsung* 天台宗, is that it struck a middle course between the rejection of books, and empty contemplation. It selected the *Saddharma-pundarika,* or Lotus of the Good Law, as its favourite book, and interpreted it in its own symbolical manner. It also admitted image worship, developed ceremonial and elaborate chanting of prayers.

As to its doetrine, the folloving principles are gleaned from the works of *Chi-k'ai* 智顗. 1º There is no living personal Buddha, but a moral one within us. 2º The aim of the school is to restore man's moral nature, and improve the heart. 3º This is to be obtained through "Perfected Observation", or the "Inner Look". 4º Knowledge is vacancy of mind, shutting out the external world, and the activity of the senses, all of which delude. Edkins. Chinese Buddhism. p. 180-181.

§ V.

THE HWA-YEN SCHOOL.

HWA-YEN HSIEN-SHOW-KIAO 華嚴賢首教.

(ALSO CALLED HWA-YEN-TSUNG 華嚴宗).

This school was so named because it adopted principally the *Hwa-yen-king* 華嚴經 (1), as its favourite canonical book. The characters, *Hsien-show* 賢首, were added, because its third patriarch, *Fah-tsang* 法藏, received the honorary title of "Excellent Leader", *Hsien-show* 賢首.

1° TU-SHUN HWO-SHANG

杜順和尙.

The family name of this monk was *Tu* 杜, and he was a native of *Wan-nien* 萬年, in the prefecture of *Ch'ang-ngan* 長安. At the age of 18, he entered the Buddhist monastery of I-shen, *I-shen-sze* 義善寺, at *Yung-chow* 雍州. His life abounds in prodigies, says the legend; he had the power of expelling noxious insects and ants; the must ferocious wild animals obeyed him; his simple presence put demons to flight; several extraordinary cures are attributed to him, and he restored speech to the dumb. Having reached one day the brink of the Yellow River, *Hwang-ho* 黃河, together with some disciples, the waters of the

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(1) *Hwa-yen-king* 華嚴經. A work of the early *Mahayana School*, attributed to *Nagarjuna*. It is full of legendary embellishments, and fantastic glorifications of Buddha; how he appeared in various heavens accompanied by all sorts of extraordinary miracles before he appeared on earth. After the "Lotus of the Good Law", it is the book the most highly prized by Chinese Buddhists. Much of the *Mahayana* philosophy is derived from it, its legends giving full scope to the imagination about supernatural beings. Hackmann. Buddhism as a Religion. p. 240-241.— Edkins. Chinese Buddhism. p. 230 and 237.

Fig. 130 (9)

Tou-choen-houo-chang. Tche-yen-fa-che. Fa-ts'ang-fa-che. Tch'eng-koan-kouo-che.

Tu-hsunh wo-shang (*p. 698*). — *Chi-yen fah-shi* (*p. 699*). — *Fah-tsang fah-shi* (*p. 700*).
Ch'eng-kwan kwoh-shi (*p. 701*)

stream opened before them, and they crossed over walking on dry ground. When they had landed on the other side, the waters closed up again, and followed their regular course (1). He placed all his confidence in the *Hwa-yen-king* 華嚴經. *T'ai-tsung* 太宗, of the *T'ang* 唐 dynasty, summoned him to Court, and conferred on him the honorary title of "Imperial Heart", *Ti-sin* 帝心. He died A. D. 640, and his corpse exhaled a sweet fragrance.

One of his disciples, travelling to *Wu-t'ai-shan* 五臺山 (2), in order to worship there the principal Bodhisattva of the place, Manjusri, *Wen-shu* 文殊, encountered on the way an old man, who said to him: "Manjusri is now at *Chung-nan-shan* 終南山", i. e. *Tu-shun* 杜順 was an incarnation of the above Bodhisattva. The monk retraced his steps, and found that his teacher had departed the world. *Tu-shun* 杜順 was the first patriarch of the Hwa-yen school, *Hwa-yen-tsung* 華嚴宗, also called *Hsien-show-kiao* 賢首教.

2° CHI-YEN FAH-SHI
智儼法師.

The secular name of this monk was *Chao Chi-siang* 趙至相, and he was born A. D. 609. After consulting Buddha in prayer, he went to the monastic library, generally called *Tsang-king-leu* 藏經樓, because of its being placed up-stairs, and there cast lots to know what book best suited him. Chance fell upon the first book of the *Hwa-yen-king* 華嚴經 (3), and henceforth he set to committing it to memory from morning to night.

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(1) The legendary character of the *Hwa-yen-king* 華嚴經 gives scope for all these extraordinary prodigies, invented to enhance the reputation of the hero.

(2) *Wu-t'ai-shan* 五臺山. One of the hills sacred to Buddhism in China. It is situated in North-East *Shansi* 山西, and is about 3,600 feet high. It has at present some 150 monasteries. One of the temples boasts of having a single hair of Manjusri. Encyclopædia Sinica. p. 77.— Hackmann. Buddhism as a Religion. p. 236.

(3) On this work, which forms the doctrinal basis of the sect, see above. Chinese Superstitions. Vol. VIII. p 698. note 1.

Later on, he begged *Tu-shun* 杜順 to admit him among his disciples. He made rapid progress in the intelligence of the Law, and preached unceasingly the doctrine of the *Hwa-yen-king* 華嚴經. His reputation grew exceedingly, and his school became one of the most flourishing of the day. He died A. D. 668, first year of the reign of *Tsung-chang* 總章.

3° FAH-TSANG FAH-SHI

法藏法師.

This monk belonged to the *K'ang* 康 family, and he was a native of Sogdiana, *K'ang-kü-kwoh* 康居國 (1). He came to *Ch'ang-ngan* 長安, and followed the teaching of *Chi-yen fah-shi* 智儼法師. The empress Wu, *Wu-heu* 武后, summoned him to Court A. D. 695, and begged him explain to her the doctrine of the *Hwa-yen-king* 華嚴經 (2). The first time he pronounced this name before the Court, a dazzling white light accompanied his words, and surrounded his head in the form of a nimbus. The queen admired much the prodigy, and gave to the monk the honorary title of "Excellent Leader", *Hsien-show* 賢首. It is in remembrance of this mark of esteem that the sect took the name of "Excellent Leading School", *Hsien-show-kiao* 賢首教.

Wu-heu 武后 then ordered our monk to help Sikchananda (meaning "pleasure of study"), *Shih-ch'a nan-t'o* 實叉難陀 (3), who translated the *Hwa-yen-king* 華嚴經 into Chinese. When the translation was finished, she requested him to add some notes on the new prayers. While he worked at these, a severe earthquake shook the Imperial palace. *Fah-tsang* 法藏 was also admitted

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(1) Wieger states that this monk was Chinese, but the Author of these biographies makes him a Hindu.

(2) This empress was an ex-Buddhist nun, and hence delighted in hearing the Buddhist doctrine explained.

(3) *Sikchananda.* A native of *Kustana*, who A. D. 605, introduced an alphabet in China, for the translation of Sanscrit. Eitel. Sanscrit-Chinese Dictionary. p. 127.

to Court during the reign of *Jui-tsung* 睿宗 (A. D. 710-713), and explained there 30 chapters of the *Hwa-yen-king* 華嚴經. He died A. D. 712, in the monastery of Ta-tsien-fuh, *Ta-tsien-fuh sze* 大薦福寺. His posthumous title is the "Swan-like Minister", *Hung-lu-k'ing* 鴻臚卿.

4° CH'ENG-KWAN KWOH-SHI

澄觀國師.

This monk's secular name was *Hsia-heu ta-hiu* 夏侯大休, and he was a native of *Shan-yin* 山陰. His stature was 9 feet 4 inches (1), and his hands descended beyond the knees. He had 40 teeth in each jaw, and during the night his eyes were luminous. In a single day, he could memorize 10,000 characters, and it was said he grasped at view 7 lines at the same time. At the age of 7, he entered a Buddhist monastery. One day, going to *King-shan* 徑山, to borrow a book, he learnt it by heart returning on the way. He explained the *Hwa-yen-king* 華嚴經 at *Wu-t'ai-shan* 五臺山. In A. D. 780, the emperor *Teh-tsung* 德宗, of the *T'ang* 唐 dynasty, summoned him to Court, and conferred on him the honorary title of "Pure and Fresh State-Preceptor", *Ts'ing-liang kwoh-shi* 清凉國師. He beheld successively 9 emperors succeeding one another on the throne, and to 7 of these he expounded the Law. He died A. D. 838, being then aged 120 years. He was buried at *Chung-nan-shan* 終南山, and the tower constructed over his remains bears the name of "Wonderful Intelligence", *Miao-kioh* 妙覺.

A monk informed the emperor that a golden-clad genius appeared to him, and brought 2 teeth of the deceased teacher, begging that they be publicly venerated (2). The emperor

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(1) He must have been somewhat of a giant, or at least one of the prodigies of Nature. His intellectual ability seems to have equalled his physical qualities.

(2) This is hero-worship, which in China differs little from that due to the divinity.

ordered the coffin to be opened; the features were fresh and undecayed, but 2 teeth were missing in the mouth.

5° TSUNG-MIH SHEN-SHI

宗 密 禪 師.

A certain Mr *Ho* 何, of *Kwo-chow* 果 州, set out A. D. 807, to pass his graduate examination. Having reached *Sui-chow* 遂 州, he met the monk *Tao-yuen shen-shi* 道 圓 禪 師, who took him to his monastery, where he donned the Buddhist habit. One day, as he assisted at the ceremony of delivering departed souls, *Tso-chai* 做 齋 (1), in the family of *Jen-kwan* 任 灌, he received a book entitled the "Sutra of Perfect Learning", *Yuen-kioh-king* 圓 覺 經. Before he had read it through, his mind was fully illumined (2), and the doctrine appeared to him with wonderful lucidity. His teacher said to him: "It is undoubtedly Buddha himself who has made you a present of this work." He also esteemed highly the *Hwa-yen-king* 華 嚴 經. His second teacher was *Ch'eng-kwan kwoh-shi* 澄 觀 國 師.

During the reign of *Wen-tsung* 文 宗 (A. D. 827-841), of the *T'ang* 唐 dynasty, he was admitted to Court, and even received at the hands of the emperor a violet cope. Over 90 works and prayer-formulas came from his pen. While he was being buried, several precious stones, *Sheh-li* 舍 利, fell from the heavens. The tower raised over his remains bears the inscription: "Fixed Intelligence", *Ting-hwei* 定 慧.

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(1) See this Buddhist ceremony fully described. Chinese Superstitions. Vol. I. p. 151.

(2) See similar favours accorded to other Buddhist monks, amongst them to a scullion, who approached too near the fire, and had his eyebrows burnt in the blaze. Chinese Superstitions. Vol. VIII. p. 641. nº 40; p. 642. nº 43; p. 658. nº 14.

§ VI.

VARIOUS OTHER BRANCHES

I. THE CONTEMPLATIVE SCHOOL

SHEN-TSUNG 禪宗 (1).

The great founder of the Contemplative School was Bodhidharma, *Tah-mo ta-shi* 達磨大師, of whom a complete biography and critical appreciation of the system have been given in Vol. VII. p. 425-431.

II. THE YOGACHARA SCHOOL

KÜ-SHEH-TSUNG 俱舍宗 (2).

The founder of this school was Vasubandu, *Shi-ts'in p'u-sah* 世親菩薩, i. e. the "Bodhisattva, kindred with the world". In other places, he is also known as *Fah-seu p'an-t'eu* 法藪盤頭.

Asangha, *Wu-chu* 無著, i. e. "having no attachment"; also known as *O-seng-kia* 阿僧迦, and held to be the eldest brother of Vasubandu, was one of the early founders of the *Yogachara*, or *Tantra School*, towards the close of the second century.

It does not enter into the plan of our work to give the biographies of Hindu monks, who did not come to China, though some of them are well known; suffice it to give here what the

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(1) *The Contemplative School.* The difference between this school and the others, is a radical one. In the latter, all study of books and outward ritual are discarded. Disciples are instructed only by word of mouth. Contemplation, and the "inward look" are the most important things. Hackmann. Buddhism as a Religion. p. 239. – The Encyclopædia Sinica adds p. 74. that it was much modified by alliance with the *Amidist School.*

(2) The *Yogachara School.* This school was founded principally by *Asangha.* It is an amalgamation of Brahmanism and Sivaitic ideas, combined with the philosophy of the *Mahayana School.* Its proper business is the repeating of unintelligible magic formulas for all purposes: rain, protection from storms etc. Eitel. Sanscrit-Chinese Dictionary. p. 175.

Chinese writer says of his country and family. He was a native of Gandhara, *Fu-leu sha-fu-lo* 富婁沙富羅 (1). His family name was *Kiao-shi-kia* 嬌尸迦, and his personal name *P'o-seu p'an-t'eu* 婆藪盤頭, which means: "kindred with the world", *Shi-ts'in* 世親. He composed 500 works of commentaries on the *Mahayana* system, and 500 others on the *Hinayana* school, hence he is called "the author of a thousand discourses" (2). He is honoured in Chinese Buddhist temples.

III. THE SCHOOL OF KINDNESS AND COMPASSION

TZE-NGEN-KIAO 慈恩教 (3).

ALSO CALLED THE LAW'S NATURE SCHOOL

FAH-SIANG-TSUNG 法相宗.

The original founder of this school was *Ts'e-shi ju-lai* 慈氏如來, a fictitious Buddha. The Chinese founder was *T'ang-seng* 唐僧, better known as *Hsüen-chwang* 玄奘, and fully described in the present volume, p. 567-572.

1° HSÜEN-CHWANG FAH-SHI

玄奘法師.

The following notes are but supplementary to what has been already stated in the biographical notice of this monk (4).

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(1) Eitel. Sanscrit-Chinese Dictionary. p. 14.

(2) His teachings received wide acceptation among early Buddhists, owing to the belief that he had been transported to the *Tuchita* heavens, where *Maitreya* taught him the principles of the *Yogachara School.* Eitel. Sanscrit-Chinese Dictionary. p. 15.

(3) *School of Kindness and Compassion.* This school selected as its Canonical work the *Wei-shih-lun*, attributed to Vasubandu, and translated by *Yuen-chwang* 元奘. As to its doctrine, all things are held to be unreal, and proceed from man's mind. A special kind of contemplation is built on this false opinion. Much value is given to kindness towards all beings, hence the name of the school. Hackmann. Buddhism as a Religion. p. 242.

(4) See Chinese Superstitions. Vol. VIII. p. 567-572.

Fig. 130 (10)

Che-ts'in-p'ou-sah. San-tch'é-k'oei-ki. San-ts'ang-pou-k'ong. Tchong-nan-tao-siuen.

Shi-ts'in p'u-sah (*p. 703*).—*San-ch'eh kw'ei-ki* (*p. 705*).—*San-tsang puh-k'ung* (*p. 706*).
Chung-nan tao-hsüen (*p. 707*).

In the family annals of the sect, his name is said to be *Ch'en* 陳 (1), and he was a native of *Heu-shi* 緱 氏, in the district of *Lohyang* 洛陽. In A. D. 629 (2), he begged the emperor *T'ai-tsung* 太宗, of the *T'ang* 唐 dynasty, to allow him proceed to India, and bring back Buddhist works. The emperor refused his demand. He set out, however, at his own risk and peril, passed through the "Pearly Pass", *Yuh-kwan* 玉關, and reached the distant countries to the West, *Si-yuh* 西域, visiting 130 kingdoms. After sojourning abroad 16 years, he returned with 657 Buddhist works (3). An official, named *Fang Hsüen-ling* 房玄齡, informed the emperor of his arrival, and he was summoned to the palace, for the purpose of translating his Hindu treasures. He erected a tower, and placed there all the Buddhist works brought from India. He died A. D. 664. Before expiring, he begged all the assistants to invoke the name of *Tz'e-shi ju-lai* 慈氏如來, and then gave up the ghost.

2° KW'EI-KI FAH-SHI

窺基法師.

The family name of this monk was *Wei-ch'i* 尉遲, and he was a native of *Tai-kün* 代郡. His father's name was *King-tsung* 敬宗, and he had as uncle *King-teh* 敬德, president of the Board of Rites. He studied the Law under *T'ang-seng* 唐僧 (4), with whom he worked, translating the Hindu books. It is said he rendered into Chinese as many as 100 volumes. In his way of living, he loved ostentation, and displayed much pride; whenever he travelled, he was accompanied by 3 wagons, which transported his books and ustensils, hence he was nicknamed "the Three-wagon teacher", *San-ch'eh fah-shi* 三車法師. Heavenly genii

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(1) His original name, according to Giles, was *Ch'en-i* 陳禕. Chinese Biographical Dictionary. p. 313.

(2) See Chinese Superstitions. Vol. VIII p. 572. note 1.

(3) See Edkins. Chinese Buddhism. p. 119.

(4) Described in the present Vol. p. 567-572; and above. p. 704. n° 1.

brought him his food. One day, as he visited the monk *Tao-hsüen* 道宣, at *Chung-nan-shan* 終南山, noon-time arrived, and the genii not attending as usual, he started on his journey; while on the way, they came at last and begged to be excused. They encountered on the road the imposing procession of Asangha, *Wu-chu* 無著 (1), and were compelled to await until it had passed by. He died A. D. 682, during the reign of *Kao Tsung* 高宗, of the *T'ang* 唐 dynasty. He was the third founder of the school.

IV. THE TANTRA SCHOOL

YÜ-KIA-KIAO 瑜伽教.

ALSO CALLED THE "SCHOOL OF TRUE WORDS"

CHEN-YEN-TSUNG 直言宗.

This school is said to owe its origin to Samantabhadra, *P'u-hsien* 普賢 (2), and *Asangha*, deemed to be transported to the *Tuchita* heavens, where *Maitreya* taught him the principles of the *Tantra School*. The 4 great propagators of this system in China, were the following:—

1° Vajrabodhi, *Kin-kang-chi* 金剛智 (3).
2° Subhakara, *Wu-wei shen-shi* 無畏禪師 (4).
3° Amogha, *Puh-k'ung* 不空 (5).
4° *Yih-hsing shen-shi*, 一行禪師 (6).

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(1) *Asanga*. Described above in connexion with the *Yogachara School*. Chinese Superstitions. Vol. VIII. p. 703-704.

(2) *Samantabhadra*. The Buddha of religious ecstasy. A fabulous being invented by the *Tantra School*, and held to be the founder of the system. Chinese Superstitions. Vol. VI. p. 128-130; Vol. VIII. p. 610. note 2.

(3) See Chinese Superstitions. Vol. VIII. p. 499-502.

(4) Chinese Superstitions. Vol. VII. p. 493-496.

(5) Chinese Superstitions. Vol. VIII. p. 503-504.

(6) See on *Yih-hsing* 一行. Chinese Superstitions. Vol. VIII. 505-512.

V. THE VINAYA SCHOOL

LÜH-TSUNG 律宗 (1).

This school sets the greatest value on discipline and the strict observance of old monastic regulations. Its founder was *Tao-hsüen* 道宣, who taught at the Southern Sacred Mountain, *Nan-shan* 南山.

1° TAO-HSÜEN LÜH-SHI

道宣律師.

This monk's father's name was *Ts'ien-shen* 錢申, and he was president of the Board of Rites. While his mother was with child, she saw in a dream a monk, who foretold that the child she bore was an incarnation of a legal light called Mr *Yiu* 祐, who lived in the time of the *Liang* 梁 dynasty. Being grown up, he wished to become a Buddhist monk, and proceeded to *Chung-nan-shan* 終南山, taking as personal name *Lüh* 律, i. e. *Vinaya*. His life was a series of prodigies. According to legendary accounts, his meals were brought to him by heavenly genii, and he was frequently protected in a miraculous manner. One night, as he was nearly falling into a precipice, a genius came to his assistance, and rescued him from the impending danger. The monk having asked him his name, he replied that he was *Chang-k'iung* 張瓊, son of the Heavenly King *Poh-cha* 博义. "Because of your eminent virtues, said he, I came to deliver you from all danger." This heavenly messenger made him also a present of one of Buddha's teeth. He died A. D. 667. During his lifetime, he composed 81 volumes of prayer-formulas and commentaries.

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(1) The monks of this school dress in black. At present, they have a large monastery at *Pao-hwa-shan*, East of *Nanking* 南京. The monks take only 2 meals a day, in accordance with the ancient Hindu regulations, and are only allowed to drink tea. They keep their devotional ceremonies with great strictness. Hackmann. Buddhism as a Religion. p 241.

He is held to be the true founder of the Vinaya school, *Lüh-tsung* 律宗 (1).

2° YUEN-CHAO LÜH-SHI

元昭律師 (2).

The family name of this monk was *T'ang Chan-jan* 唐湛然, and he was a native of *Yü-hang* 餘杭. At the age of 18, he became a Buddhist monk, and studied the *P'i-gni* 毘尼. Later on, he followed the explanation of the Law at *T'ien-t'ai* 天台, and had for his teacher *Ch'u-k'ien fah-shi* 處謙法師. He is held to be the second founder of the school, and the successor of *Tao-hsüen* 道宣. After his demise, fishermen heard heavenly genii singing in the air.

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(1) *Vinaya*. One of the 3 great divisions of the Buddhist Canon, embracing all rules and discipline of monasteries. Eitel. Sanscrit-Chinese Dictionary. p. 169.

(2) *Lüh-shi* 律師 i. e. teacher or master of the Vinaya.

§ VII.

THE AMIDIST SCHOOL

LIEN-SHEH-TSUNG 蓮社宗 (1),

ALSO KNOWN AS "THE SCHOOL OF THE PURE LAND"

TSING-T'U-KIAO 淨土教.

1° HWEI-YUEN FAH-SHI (1st ancestor)

慧遠法師.

The Amidist School in China holds *Hwei-yuen* 慧遠 as its first patriarch, although its doctrine was well known before his time, owing to the translation of the "Sutra of Boundless Years", *Wu-liang-show-king* 無量壽經, by Sanghavarma, *Kung-seng-k'ai*, about A. D. 253. But it was especially *Kumarajiva*, who contributed to make it generally known, through his translation of the Amitabha Sutra, *O-mi-t'o-king* 阿彌陀經, and thus paved the way for its later extension by *Hwei-yuen* 慧遠.

A full biographical notice of this monk has been already given in Vol. VII, p. 470-475, of these Superstitions, and to this the reader is referred. Further details found in our Author agree with what is stated in the General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑, at least in general. He had for teacher *Tao-ngan* 道安 (2), but opened his own school

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(1) *Amidist School.* This school arose with the belief in *Amitabha* and *Kwan-yin*, hence its name. It selected for its Canonical Books the Sutra of Amitabha, *O-mi-t'o-king* 阿彌陀經, and that of Boundless Years, *Wu-liang-show-king* 無量壽經 It developed and popularized the fable of a Western Paradise, *Si-t'ien* 西天, inconsistent with the doctrine of *Nirvana*, originally held by Buddhism; in other words, it promises immortality instead of annihilation. Hackmann. Buddhism as a Religion. p. 243.—Edkins. Chinese Buddhism. p. 170-171.

(2) *Tao-ngan* 道安. See on this Buddhist teacher. Chinese Superstitions. Vol VII. p. 470. note 2.

at *Lü-shan* 廬 山, which was attended by thousands of students. He exhorted constantly his hearers to invoke the name of Amitabha, *O-mi-t'o-fuh* 阿 彌 陀 佛. During the last 11 years of his life, Amitabha appeared to him 3 times; the last time, the god warned him that at the close of 7 days, he would receive him in the Western Paradise, *Si-t'ien* 西 天. Being on the point of expiring, Amitabha came to receive him. He died A. D. 417 (1), fifteen years after the famous translation given to the world by *Kumerajiva*. Others place his death in the year A. D. 420.

2° SHEN-TAO HWO-SHANG (2nd ancestor)

善 導 和 尙.

Buddhist annals make no mention of the name or family of this monk. It is merely said that he was an incarnation of Amitabha. One day, he met a monk from the West of the river, *Si-ho* 西 河, called *Ch'oh shen-shi* 綽 禪 師, whom he considered as a living Buddha. The eminent virtues of the latter contributed much to provoke a pious emulation between both monks. Convinced that without mortification, he could never do anything serious for the salvation of mankind (2), he commenced a life of penance and prayer. He remained in a kneeling posture whole nights and days, reciting prayers in honour of Buddha, and every time he pronounced his name, a beam of vivid light issued from his mouth.

One day, as he ascended a willow-tree, turning his face towards the West, he felt a keen desire of reaching after his death the Western Paradise, *Si-t'ien* 西 天. In order to hasten that

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(1) The Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神 仙 通 鑑, states that he became a Buddhist monk A. D. 420, and died about A. D. 454. See discussion of this and other dates. Biographical Notice. Chinese Superstitions. Vol. VII. p. 470. note 1.

(2) This is a near approach of the natural man to Christianity. Penance and mortification are necessary in order to subdue the passions, and prepare for the work of the salvation of souls.

Fig. 130 (11)

Hoei-yuen-fa-che. Chan-tao-houo-chang. Tch'eng-yuen-ta-che. Fa-tchao-kouo-che.

Hwei-yuen fah-shi (*p. 709*).—*Shen-tao hwo-shang* (*p. 710*).—*Ch'en-yuen ta-shi* (*p. 711*).

Fah-chao kwoh-shi (*p. 712*).

happy moment, he cast himself down, and was killed in the fall. The emperor *Kao-tsung* 高宗, of the *T'ang* 唐 dynasty, being apprized of the extraordinary life of this Chinese mystic, conferred on his monastery the honorary title of "Bright and Illustrious", *Kwang-ming* 光明 (1), and this was henceforth annexed to his name.

3° CH'ENG-YUEN TA-SHI (3rd ancestor)

承遠大師.

Nothing is recorded as to the name and native place of this monk; we only know that he commenced his study of the Law at the Jade-fountain, *Yuh-ts'üen* 玉泉, where *Chen-kung* 眞公 was teaching. Later on, he went to *Heng-shan* 衡山 (2), and taught there, his school being attended by over 10,000 disciples. His features were rather unattractive. He lived at the foot of a rock, and went to the forest to cut down firewood, which he brought back on his shoulders. While travelling to and fro, he exhorted all folks to invoke Buddha, and repeat the name of Amitabha, *O-mi-t'o-fuh* 阿彌陀佛. Throughout the country, the people engraved his prayer-formulas on stone, and built for him the monastery of Mi-t'o, *Mi-t'o-sze* 彌陀寺. One day, the monk *Fah-chao* 法照, being in prayer, had a vision. Beside Buddha, stood a monk in tottered garments; Buddha addressing himself to *Fah-chao* 法照, said: "This poor monk is *Ch'eng-yuen* 承遠, of *Heng-shan* 衡山." *Fah-chao* 法照 declared himself his disciple, and later on founded his own school, whence went forth the propagators of Amidism, during the reign of *Tai-tsung* 代宗, of the *T'ang* 唐 dynasty. It was also *Fah-chao* 法照 who, being honoured

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(1) It is under this name that Edkins mentions him. Chinese Buddhism. p. 171.

(2) *Heng-shan* 衡山, also known as *Nan-yoh* 南嶽, or the Sacred Mountain of the South. It lies in *Hunan* 湖南, and attains a height of about 4,000 feet. Several Buddhist and Taoist monasteries are erected on the mountain side Encyclopædia Sinica. p. 229.—Chinese Superstitions. Vol. VIII. p. 651. note 1.

with the title of "State Preceptor", *Kwoh-shi* 國師, apprized the emperor of the eminent virtues of his teacher. The ruler erected for him the monastery of *Pan-chow tao-ch'ang* 般舟道場, hence in remembrance of this imperial favour, the title *Pan-chow* 般舟 is attached to his name (1). He died A. D. 802, under the reign of *Teh-tsung* 德宗, of the *T'ang* 唐 dynasty.

4° FAH-CHAO KWOH-SHI (4th ancestor)

法照國師.

The fourth ancestor of Amidism is the visionary monk mentioned in the preceding number. He settled down in the monastery of Yun-fung, *Yun-fung-sze* 雲封寺, at *Heng-chow* 衡州.

One day, looking into his begging-bowl, he beheld in the midst of a radiant cloud a scene representing a rock, at the foot of which flowed a stream; a narrow passage running between two boulders led to a monastery, on the front of which he read the following inscription: "Great Monastery of the Bamboo Forest, *Ta-sheng chuh-lin-sze* 大聖竹林寺." He was told that the site he beheld represented a place at *Wu-t'ai-shan* 五臺山. The following night, a fiery pillar led him to the foot of the rock which he beheld in his vision; two guardians introduced him into this enchanting place, and led him to a hall, where two venerable doctors explained the Law. One of these was Manjusri, *Wen-chu* 文殊 (2), who said to him: "Nothing is more profitable for a monk than to invoke the name of Amitabha, *O-mi-t'o-fuh* 阿彌陀佛; this name is all-powerful, and confers on all who pronounce it eternal bliss." These words being ended, the two doctors extended their hands, and touched the summit of Fah-chao's head. The legend of this prodigy was engraved on stone,

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(1) It is under this title that Edkins mentions him as the 3rd patriarch of the School. Chinese Buddhism. p. 171.

(2) *Manjusri*. The Buddha of Transcendent Wisdom. A fanciful and mystic creation of the *Mahayana* and *Yoga Schools*. Chinese Superstitions. Vol. VI. p. 126-128.

and the monk erected "the Monastery of the Bamboo Forest", *Chuh-lin-sze* 竹林寺, in the very place where the vision indicated. When the building was completed, he said: "My task here below is now fulfilled", and so saying he expired.

5° SHAO-K'ANG TA-SHI (5th ancestor)

少康大師.

The family name of this monk was *Chow Shao-k'ang* 周少康, and he was a native of *Sien-tu* 仙都. Till the age of 7, he was mute, but his mother having taken him one day to a Buddhist temple, and kneeling before a statue, asked him whom it represented? "It is Sakyamuni, *Shih-kia-fuh* 釋迦佛", replied the boy. About A. D. 785, he entered the Buddhist monastery of the "White Horse", *Peh-ma-sze* 白馬寺, at *Lohyang* 洛陽. There he found a book, whose characters glowed with a brilliant light, and as he was told that the work was written by the second patriarch, *Shen-tao* 善道 (1), the novice made the following prayer: "If ever I reach the Western Heaven, *Si-t'ien* 西天, may this light shine again upon me!" At the same moment, the miraculous light beamed forth around him. He vowed to persevere in leading the life of a Buddhist monk, and set out for the monastery of *Shen-tao* 善道, called "the Bright and Illustrious Monastery", *Kwang ming-sze* 光明寺.

Here, he saw the statue of *Shen-tao* 善道 rise into the air, and say to him: "If you desire to propagate my doctrine, I shall increase all your merits, and you shall unfailingly enjoy one day the happiness of the Western Paradise." The monk began to preach this doctrine with much zeal in the Sin-ting monastery, *Sin-ting-sze* 新定寺. Throughout the whole country he was known only by the name of Amitabha, *O-mi-t'o-fuh* 阿彌它佛. Every time he pronounced the word, a Buddha issued from his mouth. He died in the Sin-ting monastery, *Sin-ting-sze* 新定寺.

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(1) See biographical notice on this Buddhist monk. Chinese Superstitions. Vol. VIII. p. 710. nº 2.

6° YEN-SHOW SHEN-SHI (6th ancestor)

延 壽 禪 師.

This monk belonged to the Ts'ing-yuen school, *Ts'ing-yuen-tsung* 青原宗 (1), where his biography is g'ven (Vol. VIII. p. 662. § 3. n° 27). This shows how the 2 schools intermingled, and how Amidism influenced even the other sects.

7° SING-CH'ANG LÜH-SHI (7th ancestor)

省 常 律 師.

The secular name of this monk was *Yen Tsao-wei* 顏 造 微, and he was a native of *Ts'ien-t'ang hsien* 錢 塘 縣. At the age of 7, he donned the Buddhist habit, and having reached 17, was a full-trained monk. From A. D. 990-995, he lived at *Chao-k'ing* 昭 慶. The beautiful scenery of *Lü-shan* 廬 山 delighted him. He moulded a statue of Amitabha, *O-mi-t'o-fuh* 阿 彌 它 佛, and wrote out with his blood the work: *Hwa-yen tsing-hing-p'in* 華 嚴 淨 行 品. From this time forward, he changed the name Amidism, *Lien-sheh* 蓮 社 (2), so far given to the sect, into that of "Pure Doctrine", *Tsing-hsing-sheh* 淨 行 社 (3). One hundred and twenty literati gave their names to the new sect, of whom *Wang Wen-cheng* 王 文 正 was president. Later on, the above membership grew to over 1,000 associates, who took the name of: "disciples of the Tsing-hsing school", *Tsing-hsing ti-tzc* 淨 行 弟 子.

In A. D. 1020, *Sing-ch'ang* 省 常 exclaimed: "Behold Buddha!", whereupon he expired, being then aged 62 years.

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(1) *Ts'ing-yuen-tsung* 青 原 宗. Described in the present Vol., p. 652. It was situated in *Fukien* 福 建.

(2) *Lien* 蓮. The Lotus (*Nelumbium speciosum*), or water-lily, sacred to Buddha. *Sheh* 社, a society or company, a sect. Hence: "the Lotus or Amidist School". Williams. Dictionary of the Chinese Language.

(3) *Tsing* 淨, pure, undefiled. *Hsing* 行. practice, doctrine. *Sheh* 社, a society. Hence: "the Sect of the Pure Doctrine".

All the objects surrounding his corpse assumed a golden hue. His tomb was placed beside that of the "Nesting Monk", *Niao-k'o shen-shi* 鳥窠禪師, otherwise called "the rook-nesting Arhat", *Wu-k'o shen-shi* 烏窠禪師 (1).

8° LIEN-CH'I TA-SHI (8th ancestor)

蓮池大師.

This monk belonged to a family of literati called *Shen* 沈, and he was a native of *Jen-hwo* 仁和, in *Ku-hang* 古杭. His personal name was *Chu-hung* 袾宏. He had two surnames: *Fuh-hwei* 佛慧, and *Lien-ch'i* 蓮池. After the death of his parents, he entered a Buddhist monastery, being then 31 years of age. Charmed by the beauty of the *Yun-si* 雲棲 landscape (2), he abandoned *Si-shan* 西山, and settled down in the former place, where he preached the Law for over 40 years. In A. D. 1615, forty-third year of *Wan-lih* 萬歷, he visited the members of his family, and exhorted his disciples, saying: "Invoke always with fervour the name of Buddha, and observe with the greatest fidelity the rules which I have given you." He had scarcely spoken these words when he expired. During his lifetime he composed 2 works: the *Yun-si fah-hwei* 雲棲法彙, and the *Mi-t'o-shu-ch'ao* 彌陀疏鈔, both of which had great success.

9° SING-NGAN FAH-SHI (9th ancestor)

省庵法師.

The secular name of this monk was *Shi Shih-hsien* 時實賢, and he was a native of *Ch'ang-shuh* 常熟, depending on *Soochow* 蘇州. His 2 surnames were *Sze-ts'i* 思齊, and *Sing-ngan* 省庵. It is under this latter that he is generally known. Very learned

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(1) See on this eccentric Buddhist monk. Chinese Superstitions. Vol. VII. p. 356-57.—Vol. VIII. p. 614-616.

(2) *Yun* 雲, mist, cloudy. *Si* 棲, a rest or dwelling-place. Hence: "the Cloud-girt dwelling or mansion". Williams. Dictionary of the Chinese Language.

and an eloquent speaker, he spent his whole days studying the Tripitaka, *Tsang-king* 藏經, and during the night prayed to Buddha. He made a pilgrimage to *O-yu-wang-shan* 阿育王山, and kneeling at the feet of Buddha's statue, he burnt his fingers (1) and pronounced 48 vows. A shower of precious stones fell from the heavens. His disciples could not refrain from weeping in reading the work he composed, and entitled the "Intelligence of the Heart", *P'u-t'i sin-wen* 菩提心文. He died A. D. 1734, 12th year of the reign of *Yung-cheng* 雄正.

Before expiring, he turned his eyes towards the West and forthwith gave up the ghost. While his corpse was being taken to the grave, he opened his eyes and said to those who accompanied the coffin: "I am departing, but I shall return (2); recite always with fervour the name of Buddha, for life and death are of the utmost importance." Hereupon he joined his hands, closed his eyes, and departed the world, invoking for the last time the name of Buddha (3).

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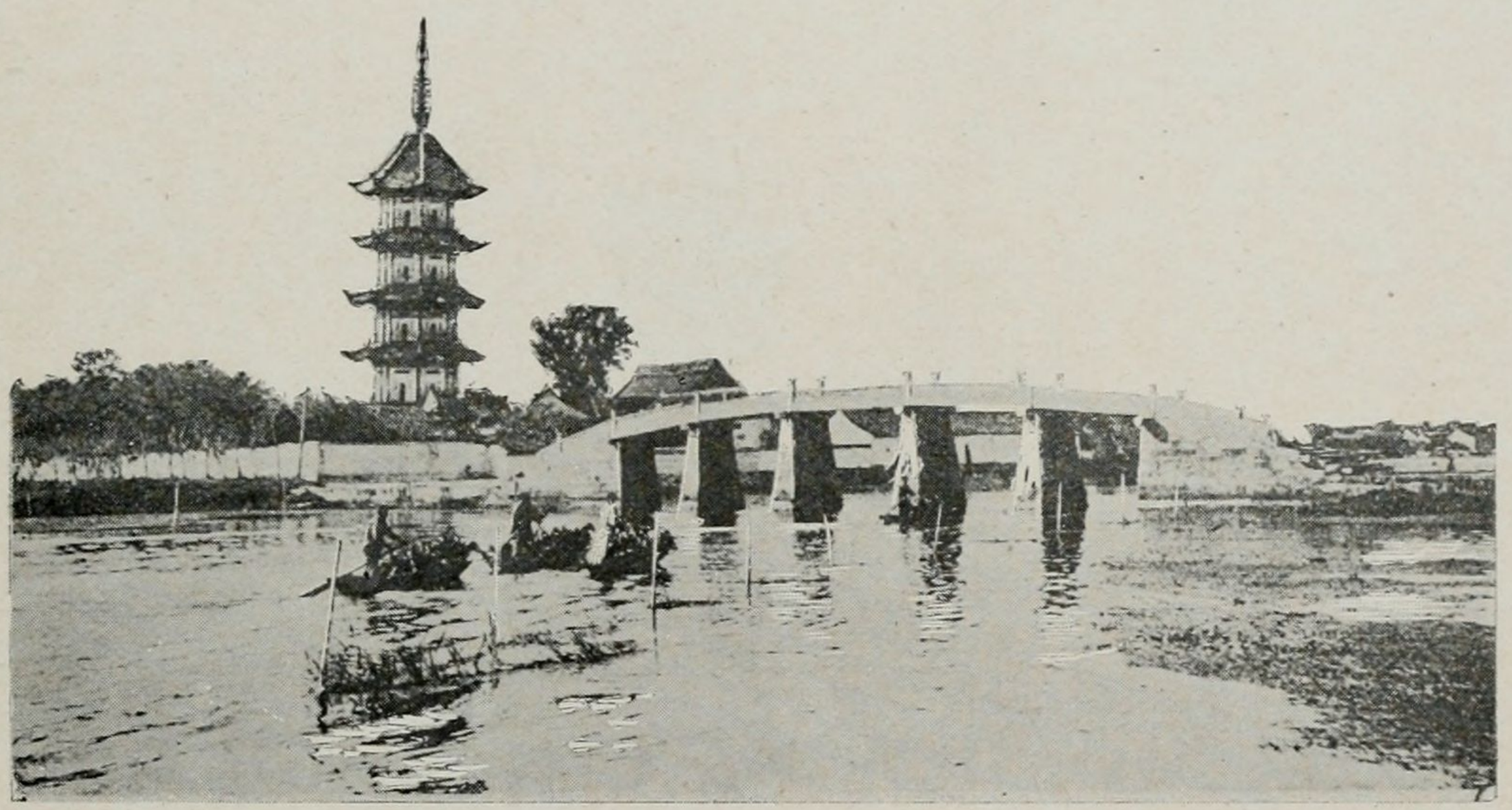
(1) This is an extraordinary act of penance, whereby this monk wished to manifest his zeal for Buddha and the Law.

(2) Allusion to the false doctrine of metempsychosis, teaching that the soul after death may be reborn in another human being, or into the body of an animal, according to its merits or demerits in a previous existence. Chinese Superstitions. Vol. I. p. 133 (Metempsychosis).

(3) Besides many doctrinal differences in these Buddhist schools (as has been shown in the above notes), there is also much variety in the Canonical Books selected by each sect, the extracts recited by the monks, traditions, the methods of contemplation, details of worship, interior monastic administration and discipline. Hackmann. Buddhism as a Religion. p. 244.

Despite its countless errors and illusions, its imaginary gods, its use of magic and charms, Buddhism is, however, a great human effort to rise above the passions and entanglements of the world, seek religious experience, and do good to others, but with the dismal ending in *Nirvana*, or reaching the fictive happiness of the Western Paradise, *Si-t'ien* 西天.



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